

AN EXPLICATION OF THE ARTICLE

ἡ τῶν ἀποθανόντων ψυχῶν of our Lordes soules going from
his body to Paradise, touched by the Greke, general-
ἡ ψυχῶν: The world of Soules, termed Hel by the old
saxon, & by all our translationes: with a defence of
the Q. of Englandes religion: To, & against the Archb.
of Canterbury: who is blamed for turning the
Q. auctority against her owne
faith.

*Sundry Epistles are prefixed &
affixed. By H. Br.*

Ἀδελφοί μου, μὴ ἐν περὶ Καποληφίας ἔχον τι πένθος
κεῖν ἡμῶν ἰησὺ Χριστῷ τῆς δόξης.
James, 2. 1.



M D X C I X.

*62-360

EXPLANATION

OF THE ARTICLES

of the Constitution of the United States
as they relate to the rights of the States
and the rights of the People
in the several States
and in the District of Columbia
and in the Territories
and in the Possessions
of the United States

THESE ARTICLES
WAS THE FIRST
OF THE ARTICLES
OF THE CONSTITUTION
OF THE UNITED STATES
AS THEY RELATE TO
THE RIGHTS OF THE STATES
AND THE RIGHTS OF THE PEOPLE
IN THE SEVERAL STATES
AND IN THE DISTRICT OF COLUMBIA
AND IN THE TERRITORIES
AND IN THE POSSESSIONS
OF THE UNITED STATES



M. M. C. L. X.

TO THE MIGHTY PRINCE E-
 LISABET BY THE GRACE OF GOD
*Queene of England, France & Ireland, defen-
 dour of the faith, &c.*

YOUR M. gaue intelligence vnto a gentleman of Mid-
 delburgh, of a prelates disgracing of my poore self:
 Which thing caused him some sadnes: & my self more.
 He demaunded of your highnes no censure touching
 me: but thinking that he LERNED more substance of
 diuinity in a short conference, then in 64. yer es afo-
 re: as it pleased him to say, procured me before I was
 was a great stipend to profess yf I wold: & also wrote to know whether
 you wold Employ me in England or Like that Elsewhere others should: &
 knew that it was against all Christianitie & the peace of life; to censure any
 that seek no preferment: Wherby yf they requited like grefe, much disgra-
 ce wold be spred Wher amity should beare the sway. In his grief he re-
 plied vpon the prelate: as vpon one not knowyng the seasoning of his
 tongue in honesty: & by hinderance of the best paynes for mans good, bent
 vnto the ruine of the Kingdome. Your M. best knowveth his vvhole hart
 by his Letters. The Letter of the prelates tongue vvhetteth too sharp, he
 gaue me: to reply for my self, as I thought meetest. The party I knew by
 the spech: & sheved him the very syllables: I think your M. looketh that
 I should avnsvver: & not suffre you to be Led amysse by him. Therefore
 I wil first shevv vvhath man I hold most assured to be the reporter: next
 vvhath avnsvver to his particular spech: By these arguments: I gathered
 that the Archb. of Cant. vvas the man. By a man of his the very same spech
 vvas vttered amonge some that spak in great thankfulnes of my paynes:
 & vvas counted to be ill affected vnto the knowvledge of saluation: & he
 & his family alone are avvonder to the LERNED, noted the only that could
 not afford me good vvordes: vvhole penne & tongue (as they say) hath
 caused the vvhole nation, to be better spoken off. Your M. may remember
 vvhath he sayd of the Little book that drevv all the Scripture vnto Christ, &
 shewed the vse of euery parcell, from the beginning to the Ende: & called
 it the all kinde of Easterne & vvesterne, opening still vvher they erred,

T O T H E Q.

even by them selues: carying half a skore of seuerall most hard
 studies thither, & examining all auctours not only in theyr owne
 but by theyr owne veyne & course of study. The praelat sayd
 highnes that it conteyned but the curious quirkes of an yonge head
 as yf he had studied 31. y. Euer since he vvas Doctor hovv in one
 shevv him self extremely voyde of all groundes for Larning & of all
 ence for the truth: and of all care vvho leaues to infect vvith Atheism
 Tempter could hardly cary him *in* into partes mote infirm
 for all holy vvriters, & to men for the mariovv of theyr vvisdome: vv
 holdeth the dignity though a yonge heade vvith old study call
 build in England far from theyr owne countrey: to our glory, & the
 This old spech might sone tell, yf any praelate misused your M.
 extremely, vvho the party should be. for hardly vvill one natiō bring
 of his mind and hart: cōfident to condemne vvhat he knowveth by
 re Latin studies no more then a babe: & extremely bent to hinder
 of his owne religion. The same praelate vvrote vnto the stationers
 der a commentary of myne vpon Daniel: & caused many of them
 spheme the trueth. Vnto vvhom I shevved by D. Sarauia that he
 re auctoryty then your M. had to Lend him. The good of your owne
 some might not be hindered by any auctoryty. Yf he could tell me
 I missed I vvold thank him: othervvise yf he hindered, the vvork
 be printed Elfvvher, & him self blamed for hindering your comen
 By D. Sarauia he sent me this avvnsfver: that it vvas better then
 Daniel vverehid, then antiquity should be disgraced for missing
 Epistle. Whether I beto Lerne mild vvriting at him, his vvorkes
 vvith disgraces compared vvith my Epistle to the LL. vvill shevv
 ently. This Spirit & that vttered to your M. vvill argue one & the
 soule: that I may vvell knowv vvhat praelate your M. meand. D
 meth furth by the praelates better aduise, & auctorisng: & my p
 dedicated to the LL. of your M. most honorable priuy counfel, to be
 ded according to the sage honour of your M. gouernemē. They all
 he sent me seuerall vvord of speciall fauour: & some of them be
 I had made the Bible as clear as any other book: & sayd that vvhat
 I vvold it shoud be done for me: vvherupon I vvrote a request by
 that faculty, that theyr Lordshippes vvold moue your M. ether to
 pfee my Longe peynes after great old promyses or to giue me Leau
 to the King of Scotland. Thence I had sure promesse of greater
 vpon bare copies not dedicationes of my paynes: & singular helpe
 put furth the Bible in such playnnesse, that a vvhol nation might
 derstand it: & see the glory & certenty of it. Thither I returned
 that I vvold no Longer serue your M. Yf I vvere not recompenced
 monethes end, by the begining of Lent. The LL. sent me by D. C
 avvnsfver: that they thought my studies not inferiour for iudge

OF ENGLAND.

to any in England: & they bade me tell D. Caesar vvaht I vould
 that he might moue your M. & they furtheraduertise your highnes.
 my mynd: that your M. should be my choiser: & that I vould like
 that vvhich you appointed for me. Thus a mā vould haue thought
 a conclusion from your LL. should not find contradiction from any
 of his voyce faith & honour must be in the message sent from them to me
 D. Caesar. Yet they vvere perswaded that the Archb. vould neuer suffice
 your M. to see the clear certenty of Diuinity: because you vould so litle re-
 ly on his bare Latin studies. This theyr mynd vvas shevved me: & vyheras
 they meant to haue moued your M. to bestoyv on me the charge of Lon-
 don: vvhich he meant for D. Bancroft, & this vvas noy sed by the clerkcs
 of the counsel, it vvas more talked that the Archb. vould vvorke him self
 disgrace to hinder my being so nere occasion to open the Bible to your
 that it pleased them to say, & think: In so much that a Bachler of Di-
 uinity of Ripon vvhoknevv the Lordes purpose for me: & his against me:
 resolution vpon his next iniury to Leauce your gouernement, vvent
 to Lambeth for good vvill to aduise him better: But he could not haue sit-
 tervvith him: by reason that he vvas moued by some other, to some hea-
 nd afore he could goe again to him, he brak out as it vvas expected.
 the sherveth most certainly vvhoe the prelate should be. For as this dea-
 lenger then lightly should be fall a man of natural reason, though
 he vvas set alyde: So the same man should be the likest to embre-
 dyne your M. the spech so deadly condemned by the Gentleman vyhom
 I made Iudge of that vvhich you bade S. Iohn St. vwrite vnto him. That
 your M. may better mark the strange contempt of truethe in the Archb.
 holdenes in other matters, as that vvhich the spech mentioned, vvas
 I must briefly tell against vvhat dealinges he brake out openly.

As I wayted, vpon the LL. leasure, to moue your M. for me, in la-
 ter of vvinter I vvas vehemently requested by Larned & Zealous Chri-
 stians to assemble the People by my preaching to pray for better vveather,
 vvhich vve & others prayed for & obteyned: & many marked the meaxes,
 & fruit. In these sermones I chose Scriptures to open: vvhich Latin
 & Greeke studies neuer opened: being so very familiar to all Hebrevvcs:
 of the Apostles age & nation vould stagger in them. S. Stephens
 Act. 7. is of this tenour: speaking in the prophetes skill vsual in re-
 ligious, flovving vvith matter vvhich maketh England & all vniuersi-
 ty name the text: or brede vnsauery expositiones: & that, vvher the spech
 is full of heavenly vvysdome. Him I expounded to the hearers comfort:
 that they might better like of your gouernement, for that in your dayes
 the cause vvas more cleared then 1500. yeres afore. And those pointes I
 pointed afore to your M. & found great thankes, then, from Zurick, the
 Dutch, Denmark, Scotland: & others. And yf it please your highnes
 your archb. Lerninge, I dare assure you that all his Latin studies vvill

TO THE Q

neuer expound S. Stephen: to tell vpon vvhath leu of Moses he
into iudgement: by vvhath relation to Scripture the miracle of him
to be like an Angels: how he frameth a calling of Abraham from
Jacobs family can haue 75 soules: & but 70 in Moses: how the
burial in Abrahams purchase can be true: by vvhath ground he
that the Patriarches bones vvere caryed out of Egypt & buryed in
& vvhoe our enemies graunt this true: Likevvise for Moses age of
in Pharoes court: vvhath varrant he had: vvhath aurtheres allow
Ievves vve haue for that: How Rempham can stand in Amos, a
me: vvhether the text is Chiun: & Babylon for Damascus, by the like
& to vvhath point of his accusation his oration belogeth: & vvhether
in Solomons temple: & vvhoe but he sayd that VR vvas in Chaldea
but Philo the Greke sayd that Abraham vvas called after his father
A Doctor that sayeth in any of these pointes vwill disgrace the
tyrs Apologie: And amongest his defenders in Latin & Grek
almost all disgraced. Strangers thank your M. for clearing S. St.

And herein your M. may satisfy your self; vvhether your high
Archb. vvith his accusationes vvalavvful, though they vvere true
fendour of your faith on his charges by shevving the agreement
Bible: in vvrit vncorrupt: in meaning sure by enemies graunt
better acceptation for ground of study, far from phantasies. Altho
travell in this kind might haue moued the Archb. to sauour my
much as the temporal Lordes did for clearing Daniel by heathen
for his chief Question by Nathan the Prophet. 2 Sam. 7. Which
Latines or yet Grekes, I trovv, haue done: for his tvvo tongues, by
asons, but neuer marked, as I iudge, by any, sauing one leu: altho
diligence might haue stirred his Loue, it stirred only his enuy: and
vvas noysed how he meant to defeat the LL. purpose: so that
lemen conferred touching his course: & the one sayd: Shall I tell
that he taketh an vn honorable course. The other avvnsvered: No
Bishop vvill but mock. This vvill not be strange to the Archb. for
it vnto him self: that he might consyden vvhath a goodly thind he
that hauing receaued 50000 poundes of the Church is counted
pher in the greatest matters. For my self, he knowveth that I labored
good language: & labored to countenance him: but still ready yf
neuer end his injuries to call him to accompt for allat once. After
pounded S. Stephen as plain to leuvs vnexplicable vvithout them
text. 1 Pet. 3. Speaking to leuvs, how the Spirit of Christ preached in
dayes of Noah: to them vvhich are nowv Spirites in Prison: vvhich
ses they them selues haue: yet of vs the Greke is badly translated: &
ninity vvorse expounded: Sauing of Maximus Monachus & his an
M. Beza: vvith Zegedin & his folovvers. But none vvithout leuvs
ty ca satisfy the doubting: vvhoe vvill be taught how the phrase

This text was comonly cited to proue that our L. descended to Gehenna: but such who think that Hell in the Crede signifieth the state of the damned, handled both: That S. Peter had no such meaning: nor the Greke. This meaning I made of the Greke Crede: that synce Greke was first used until the Crede was to be penned: as we must iudge by that which is in record: *ἐκ τῆς γῆς εἰς οὐρανὸν* is nothing els but to goe from this world without distinction of joy or torment, Leauing that to further consideration: & so *ἐκ τῆς γῆς* in all the old testament, the world of Soules: and Hell in our translations of force the same, & so in our Crede, & so taken by R. & by your M. that vniuersally they that leaue our Church quare here in, though we denyed our L. to goe presently to heaue. My opinion herein was sent to the Larned nobility & inferior gentry. Who some of them wrote that no humane paynes would ouermatch a full treatise in the same matter. Against this the Archb. brake out to open rage: with his bare common Latin, the plague of Diuinity: & not worth one yeres study of history, that the Bible will require. First, he gaue out word that I should be layd from preaching. Many were sad, but I was glad. For I knew that he called our longe difference for Diuinity into the open iudgement of the world, & in this matter he had sayd to one M. Samford attendant vpon a while eyle vpon occasion of translating the Ps. 16. That he would burne in the plaiue that Christ descended to Gehenna. And to iorne in some speciall article with him I chose this text, knowing how the *ἐκ τῆς γῆς*, that descended to hel was true of a soule gone vp to heauen, would catch the bare Latinist. But I staid in the realme till he would break out into some open words that he could not after wardes deny his proceeding. He bare the high prisoners in hand, as D. Caesar & D. Leuyn, that he sent for me to answer for my Doctrine: & if he had by request, I would gladly: if he had any commaundement for the article knowen: it had bene Atheisme to take your auctority against your oath, & faith. He was bound to know your religion confirmed by act of Parlement. But how far his messenger differed in his carriage from all ciuility & law, I am ashamed to print: the L.L. read it, & requested me to lay the blame vpon his man: but other sayd that the high shirif must answer for the vnder shirifs faultes. Here vpon he resolved to leaue the realme: & shewd the L.L. his monstrous dealing. how the bare Latinist would be teaching me in Grek & Ebreu general sentences: & I shewd how a D. his friend lamented that he could not beat his head the bare Conceit of my studies, & many other extreme vnlearned payes, some printed against him as denying the Grek style, all from the first to all the new Testament. And I sent vnto him self a copy: & further shewd how his vnlearnednes brought your M. auctority vnto manifest Abuse & most senseles, against your owne good. Then he yelded: with good promises, if I would but acknowledge them that would be my friends.

TO THE Q. OF ENGLAND.

Also he sayd that he sent for me but to a wth D. And wth D. sent to Hell. He might haue requested me: & I wold haue satisfied to be truly your M. and to be truly to Herely: that wold not nor seemly for me. And so he this wold I wrote from Leyden land that I wold defende this opinion in Cambridge: yf he wold his same vpo any other. And reply. At that he raged with terrible messenger. Lorde he said: Lest I should pay his vnlearned good. Therupon he wrote an Epistle to the Lerne nobility shew through all the world: that in one error stayne hall: he suffred to bring error to the world at once: To make all the Credite of Moses Prophets and Apostles: & ther in laynsvver his heat: Wherein he burne in this opinion that Christ descended to Gehenna. Now my forer S. William Cecil asked him vwhat further matter he had to their purpose. Then this he inuented: that I wrote vtruly that I mined betwixt D. R. and my controuersy, to your M. For that, I sent him a full ayvnsver. Then came new spech that, vttered to your M. I am sure came from him. And this much for, vwho the party should. Now for ayvnsver. Though his spech might be held a backbiting: yet I will suppose that he dealt better to meane but our open contention descent to hel. Wherof I haue vwritten here, vnto him self, a full answer. And wheras he ought to proue that the Greke Crede is of his mynd: General tenour of the tongue: and that all the Bibles ages beleue that Christ should goe to Gehenna, & that your M. is of his mynd: I reuerneuer any Greke heathen or Ievv toke *καταβηται ες* in his letter: but vuniforme in myne: that all the Bible vtterly refuseth that his sense: yves & Gentiles vould take myne in one meaning, profitable for the past all colour of vvrangling: as Articles of religion ought to be. That K. Ed. the sixt, the rare noble prince your M. brother, once the hope of our nation, so vnderstood the Article: and that your M. ought to defend that meaning. To your M. to the most noble King of Scotland, who se M. offered me my ne ovvne desire for diuinity, to the Archb. of Cantuarth, to all Lerne nobles, & other Christianes I commend the matter: to be rendered as yee look to finde the fauour of God: & to God him self: I commend his ovvne cause: & the passage of his sonne from hence vwherein he vvent for the redemption of our soules: that his holy vvisdome may shine in this vvord of Saluation, from the holy directly.

As is comen to the world by the word of God.

Your M. most carefulle deserveth

of your faith, Iuv ald vvor

M. v. c. B. v. c. t. o. m.

AN EXPLICATION OF THE

OF THE DEBATE FOR THE BISHOP OF LINCOLN

How that speech hath bene used, of the said Bishop, since he
were vnto Plutarchs age beyonde the Apostles vni forme in opete-
for leauing this world: in spech of soules departing: & not more in
the wicked which went to torment knowen, or in the vncciten, whither
went, then in the Godly which went presently to joy: With a decla-
ration how K. Ed. 6. so held it: Whose religion in the same schisme &
swearing to the Gospel, meant to defend: To the most reverend Iohn
Whitgift, Archbishop of Canterbury, & now
Metropolitane of Englande.

O v. a. Graces zeale,
how you will burne
in this opinion, that
Christ descended to
Gehenna, & your vlar-
ge of the Q. authority
to haue your conceit
accepted, hath caused
ceeding great harme in the Church of Eng-
land, & is like to cause more vnlesse God giue
you grace to acknowledge openly how dang-
rously you were deceaued: You gave great ad-
uantage to the families that refuse your assem-

blies to make theyr cause seme good: and so
far that some aduentured theyr Eternal
vpon theyr cause. For thus they reason.
They who hold that Christs soule went
Hel, Gehenna Hel, make the Gospel to be
Lye. Where, it is certen, he wēt to heauen.
the Church of England (say they) doth thus.
Therefore in belying the Gospel it ought to be
refused. Now such as delt with them from
you denyed the proposition: which religion
of truth wold not haue denyed; and graun-
ted the assumption: as betraying the Q. re-
ligion. For Hell in our Diuinity & transla-
nes of the old testament signifieth but
Sheol, that which requireth all to come
and ~~idol~~ Haiden the world vnscene. Gener-
ly, Hell is that world which hayleth all he-
ce: whether Ioy of Paradise or Torment
Gehenna, be theyr lot there. Your defen-
ders amased at the terme hell: & not know-
ge the religion of the realme, missed, as I sayd,
to Deny the true proposition, and to graunt
the slaunder, in the assumption. Therupon
the aduersary familie, thinkinge that one
your G. should not be ignorant what religion

the Q. hath sworne to defende, was hardened
in theyr condemnation of the truth: before
holding on to theyr death & shortening of
theyr dayes ventured theyr Eternal state on
this that in the issue joyned vpo in disputing
they held the truth, & yet were deceaved.
So the Q. subiectes by your want of diuinity
came to theyr death by holdinge that which
the Q. hath sworne to defende. And many
saying to be of theyr mynd herein, bringe an
hurry into the Crede & think in deade that
Christ descended to Gehenna. That is bred
in them by your zeale set on flame for Gehe-
na. Also your self in spech to a PX that told
me, blasphemed one as being of theyr fami-
ly, whom they held theyr deadliest enemy;
for that in this syllogisme he wold graunt
theyr proposition. You might better haue
joyned your self for agreying in the assump-
tion, to slaunder the Q. & all the religion of
the realme. Your eyes haue sene by the same
D. yf letters in cariage perished not: how the
learned gentry censure, that yf the party bla-
sphemed by you wold handle to the full of
his knowledge that for the descent of Christ

into it, it wold be as well accepted of
things that mans pynnes neuer studied. Yet
to hinder all his recompence demaund
print, as the Q. gouernement should
thought honorable, & promised most
ably, take occasion of exception, wher
ter desert then the former & of more deser
fe, was exhibited to the good of the Church
& being in this giddines of gouernement
held on beyond all loyalty & Christianitie
force the party greued, approued out
world, & by the furthest enemies as the best
to procure the comon good of Christen
me, him you compel to shew his monstrous
recompence by you; after word was sent him
by a M. of request that the Lordes thought
him second to no scholer. The time was when
you could send him word that by your faith
he deserued as good a place, as you yourself
had, & made him likewise a match in learning
with the best. Gehenna marred all that good
(which I hope to banish fro your Crede) In
M. Barowes case & Grenewoodes. The terme
HEL, being *adns* Haides in Greke, & *hell* in
ol in Ebrew, Inferi in old Latines, must be cre

added as the original is. In the Crede, &
where our old translation is *HELL* for *hell*
it is still through the prophetes, where pro-
bably the losse of this world only is meant:
when further sense cometh, the argument ca-
nnot it, nor the wordes force. *HELL* must be
taken as in old Saxon where they knew no Ge-
henna) for the state after this life: whether the
word is hayled. Now 64. times in our coming
and holy tongue. Hell as often in our old
translations & neuer directly for Gehenna, but
by the argument, & so it may be heauen, in
speech of the Godly, nether should *HELL* in the
Crede meane any thing els but the world to
come the world of Soules. We may not be
so simple as not to know our owne language.
likewise *HELL* cometh nyne times vpon *Aidys*
in the new Testament. But neuer in all those
places doth it signifie Gehenna. As twelue ti-
mes Gehenna is in the Grek: & ther *HELL* is in
your graces meaninge. But 73. times in a ge-
neral meaninge of leparatiō from this world,
as such lot, as in the matter foloweth, cometh
in both testaments. Wherefore the comon
use of the termes should make the Crede not

strange to vs. This I delivered as a most
stant truth: and showed that our L. was
crucified him self for sin here in this world
we might see it: & beleue it: and that which
had powred out his soule to death, a sin-
ning ther was no further suffering: but all
thing was fulfilled: and that our Lord went
secretly through the yeyle of his flesh to Para-
dise, to heaue, to his kingdome, as the thief
flued: and his owne tongue taught: & as he
commended his soule to the hand of God. Now
narratio in brief for the prophac world, may
speak of all this but generally: He descen-
DED INTO THE WORLD OF SORROW
καὶ ἔβη εἰς ᾄδν: ψαλμ. 137. Descendit ad Inferum
He Descended to Hel. The force of the Greek
maketh the matter plain, *αἰδν* as *αἰδν*, Vnde
The world vnseene to vs that be here. Plea-
sures bringeth it pleaser of *αἰδν* to Delight, hold-
ding all true happines to be *αἰδν*. In this
world into which our L. in the Crede is sayd
to haue gone: *לשם* shaal the Ebrew cometh
to the same effect: TO REQUIRE as requiring
all, simply, to come thither. So the tongues of
both testamentes haue a sure mark in the wo-
rd

that none should be deceaved: who had
any whit about bare Latin studies. Seeing the
story of our Lord **IC XC**. *Iesus Christus* is the
glory, the crowne, the pearle of all story, and
all soules story in the passio the chief in al the
Gospell, and such as must be day lay cited ouer
all the earth in the Abridgement of our belief,
& was penned in the Crede so sure for spech
that no Jew nor Gētil from Babels breeding of
tongues till the Cred was pēied can be found
to differ fro one comō meaninge, it was a piti-
full thing that Sectaries should pick quarels
with the Q. wher all the wit of men or Angels
could not find fault: & where the Q. meāt no
further thē the blamers knew to be true: That
Christ his immortal humane soule left the bo-
dy fully, & all this world, & wēt (as all the holy
sayd to haue gone) into Sheol, the world of
soules. It wold make a mā hart to blede that
in so plain a case, men should not be told that
theyr mynd diffred not from the Q. how they
were sēcles who blamed that which they al-
lowed. The four Euangelistes, the Man, the
Lion, the Oxe, the Eggle, all full of Eies, and
pēning foure times the redēptiō for the wor-

thinke of the matter, these all foure will
denneys for beastes, blind, skuffy, lame,
vancane, who wold ouerrach them all,
bring from Satans spirit a iourney to Sams
Lodging, which should utterly disanul all
Holy Bible. The Bible, whence true religion
cometh, & wher the place is of all diuinity.
Whence from plain rules foure times told
in the passion story all that toucheth
Lord for death & till the resurrection, may be
fetcht. All that Moses and the prophetes
ke, the old charet, on whom Christ sat, toucheth
all, all the Euangelistes touch: omitting
thing: and he that cannot find a going
ne to Gehenna for Christ in the passion story
& wold find it fro the prophetes or the Epistles,
he hath litle considered in what place
ry atticle should be most fully taught. Some
places trouble some, in the Epistles. S. Paul writeth
Say not in thy hart who shall ascend
heaven, to bring Christ downe, or who shall
descende into the depe: to bring vp Christ
the dead: There the terme Depe may trouble
some: because it is strange. He meant
the Depe but the graue: forced to that word
from

from Moses text alluded vnto, where he hath:
 who shall goe beyonde the sea? For sea & for
 the graue his *Ἀβυσσος*. Elegantly serueth. Again
 S. Paul saith that Christ descended *εἰς τὴν κατα-
 ρτήν τοῦ θανάτου*. David gaue him his phrase who
 is the 70. sayth in thanks for preservation
 from death: *Ἐπύρετόν ψυχῆς μου ἐξ ᾧδὸς καταρτήν*,
 Ps. 86. 13. For the coniunction that the soule
 with the body, to make one person, the
 termes propre to the body are spoken of the
 soule: or of the whole person, as in Eph. 4.
 The Ps. 88. oftē cleareth the spech with other
 termes of Equal force. My life is come nere
 Sheol, *שְׁאוֹל*. Sheol, Hell, nere death. Again:
 Thou hast set me in the pit *בְּתוֹמֵי מָוֶת*. In
 darkenes: & *בְּתוֹמֵי מָוֶת* by S. Pauls terme,
καταρτήν, by the 70. Again wilt thou doe
 wonders for the dead: Shall *καταρτίζῃς* the de-
 ad life vp & prayse thee. And *καταρτίζῃς* here must
 be expounded, DEAD by the Hebrew,
 & not as Galen vseth the terme: and so HELL
 in the Crede, not as from Papistes: but fro our
 own translations; wher the matter telleth
 what the terme must meane. So I expounded
 S. Peter 1. 1 Ep. 3. that his Godhead & Eternal

10
Spirit made aliue his humanity: ioy the
the soule to his body: w^{ch} spirit preached
the begining to the first spoken too for
by God: to them who by Iobs phrasc, are
but spirites, theyr bodies eaten by the water
& by sure rules from Es. 42. are in prison. The
sum of my exposition is in print. And yf you
G. cannot see that I cleared Peter more then
any before, it is because you neuer knew the
vse of Ebrewes, aceording to whose meaning
the Apostles speake plainly: where ignora-
ce bredeth curiosity to trouble all religion
all the world, vnder pretence of depe study
in the fathers: wher the cause must be opened
by ancienter then the primitiue Church for
any turk or Iew. Here also serued that comon
saing from Epiphanius: that all the fathers
were in *āds*: & that Christ went to them: now
they be in heauen: When the resurrection
brought a new world: and a new phrasc for
theyr place: Yet they nothing altered, theyr
place but be yet in *āds* & in paradise, in hea-
uen, in ioy. And an Ebrew Child wold fone
conceaue what Epiphanius autour meant.
After 300. yeres when the terme *āds* was le-

as particular to the wicked, & Christes ca-
known: many Credes wisely & lernedly
left out the article: which coneyned but ab-
solute death, in a soule immortal: & without
the phrase, the matter was graunted. So Eu-
sebius in his apologie medleth not with it: as
coneyning no matter litigious amonge
Christiannes: so the Nicene Crede & Athana-
sius left it out. This was the sum of my
speech; In this sense I handled the article. For
the saluation of your G. desperately bent to
burne for Gehenna for Euer. Your G. hath in
print my mynd in the Epistle to the Lerned
nobility. I requested your G. as you know,
when you Ceased vpon that Epistle, in 400
copies, to chose out 400 whom you wold,
yf you mistrusted my choise to iudge whe-
ther the Q. and the nobility with Docto-
res & all sortes were not well aduised when
they meant to haue mended the breaches of
the temple: & might with small change haue
made former paynes, that in the Geneua,
glorious for euer. And yf you mistrusted not
your opinion, both here, & for the Bible, you

could not mislike my petition. There you
G. may see further my opinion. In further
pening of this cause, that you may better see
your fault: after I have touched the Q. iudg-
ment, against which you turned her aucton-
ty, a fuller declaration of the cause shall be
forde. Now for the Q. iudgement, & the
whole realmes Let vs consider whether I ac-
cused you iustly of turning the Q. aucton-
ty against her oth: when you vied the high com-
missions grauity to greue me: So that the LL.
were ashamed, & desyred me not to record
and yet I did not tell the fourth part of those
vnhonorable partes which might iustly place
you Lower wher you should offend Lesse.
Thus I reason. Edw. the sixt and his subiectes
held that Christ his soule neuer went to Ge-
henna: The Q. & her subiectes set vp religion
in the same sence: as all the first parlement wil
shew: Therefore the Q. & all her good subie-
ctes meane to die in this fayth that Christ w^et
presently hence to Paradise. For K. Ed. Peter
Martyr his chief & Martin Bucere, Duo ful-
mina belli Scipiadae, as good diuines as the
world saw these thousand yeres, who held the
stern

home of religiō in the realme, they shew the
kings mynd. They wete his tongue, and his
heart. I mentioned your error, somewhat
fantastical, amonge the Lerner of Basil:
whereupon they sought out Bucers mynd and
P. M. and shewed Bucers Catechisme: and
preached openly vpon the article in my mynd:
from both those rarely Lerner fathers: whom
God so honored that theyr bones should not
rot in the apostaticeall Land that so sone shrāk
from Paradise to descend to Gehenna. Your
error D. Perne might somewhat deceaue you:
But you should haue tryed the tongues your
self. In this Q. time M. Anthony Cevalerius
in Cambridge scholes spake afore the whole
vniversity: that Sheol neuer signified
Gehēna: being 64. times vsed. D. P. heard him.
And I heard of one that left the vniversity a
litle before, who held this your mynd in
answearing for his degree: But was general-
ly misliked. And beside him I neuer heard of
any myne elder but all graunted that our L.
Soule went presently to heauen: sauing your
G. into whose head by reason of your bare
Latin studies for Infernus, the manifold poin-

ctes of this question cannot so soon be heard.
The **שְׁמוּעָה** that he descended to Hell in the G
de is to goe vp to heauē, maketh you so am
zed, that your rage & take against all the
me. But I plainly accuse you. The realm
with the Q. oth. Now lett vs serch the Scri
pture fully: both for this phrase, & the word
Sheol שְׂאוֹל & **אֵדֶם**: & for the Prophetes maner
of spech for the world to come. In the Scri
pture the law is to be looked vnto first: & ther
in the patriarches tongue. Iacob sayeth whe
he thought that Ioseph had bene dead: **בְּנִי אֲבֵל כַּאֲבֵל**
וְאֵדֶם. I will descend vnto my sonne mourning
into HELL. This one place might geue you
grace sufficient warning that the heathen
maner of spech: Which the Patriarches were
to vse, taketh descending to Hell, for all Lan
guage of this world, though a man goeth vn
to the ioyes of God. You shall haue another
place, of the same Patriarch, speaking vnto his
sonnes all sauīng Ioseph. **וְיִגְדֻן בִּי גִידֵי יִשְׂרָאֵל**
וְאֵדֶם καὶ ἄξει με τὸ γῆρας μὲ λυγρὰ εἰς ἀδμ. You
shall cause my old age to descende with se
row into HELL. Ther your G. hath it the se
cond

second time. You may see a third place spoken amonge all the Patriarches by Iudah vnto Ioseph for Benjamin, of Iacob: in the former wordes in Gen. 44. 31. They be in substance to the very same syllables. Thus thise we haue the same: that in the mouth of thre witnesses the matter may be settled to stand. And these auctorities be the strongest: These be the twelue precious stones that make the right of iudgement on Aharones brest: Whose spech for the world of Soules while you folow: you folow twelue sure foundations to build a Ierusalem from heauen. The Abridger of the twelue Apostles doctrine to make gates & windowes as clear as pearle, wold be sure to take theyr phrase in theyr meaninge: and as they wold nothinge trouble the heathen but vse theyr spech as they treates: so the holy congregation that penned the Crede wold as much tender the weakenes of the worlde. The later Iewes in Ezekiel 28. be the very same Iewels that the Patriarches were. Nine of the twelue he nameth: the very same stones: Where the 70 supply

the other three: lest the heathē should inquire
why he went so far & stayed: & the reuelation
hath in the greake termes of Ex. 28. The
or Chalcedon cometh for Iudas Jewell to
illustrate a speciall scripture: El. 54. Where the
Apostles Ierusalem full of light is sent downe
from heauen: with windowes of Chalcedon
& gates of pearle. Also the Achate graue with
After: the Hand mayds founne, which had ne
ther Iudge, nor valiant captaine, nor victorie
ouer Hagarines as had Ruben, Simcon, Gal
this hath in the Apostles time Equal glory
with the best: and therefore a Chrysostome
Better then the Achate is for happy Afer, ma
ching others in Anna the D. of Phannuel, and
Equal in the comon dignity. Seing then the
Apostles the reapers of that which others so
wed, treade most carefully in theyr steps,
euen for the very syllables of the Greke wo
des: and that for stones names: we may be lie
re theyr disciples by theyr spirite wold be
careful for phrales in the height of religion
for which men be the stones of the Sanctu
ry: and the Garden of Eden: nolesse then Isra
el, when King Hiram was amongst them in
the

the buildinge of the temple. The knowledge whether the soule commēded in the last breath to the hand of God, departeth from the myrey clay that is here, & from this earthly tabernacle, that is a precious point: and a spech of it sure amonge Christians for an heavenly meaninge, and nothings offensive nor enuious in heathen cares that spech must be held as a treasure depely hid in a field, neuer to deare. Such is both Iacobs spech and the spech of the Crede, the first & last vsed fully in the same sense: that, when Ioseph was sold by Iudah for sikles: & thought of Iacob to be rent of wicked beastes; & that of Christ: sould by Iudah for moe sikles; & rent in hand & foote by wicked dogges. Yf your G. wold take leasure to thinke but vpon this much: you wold neuer more think of Gehennaes Hell: to burne in defence that Christ commending his soule vnto the father, had presently that lodginge: but that his descending to Hell was in our Later language, (later then Iacob: at the first vse 1600 yeres) a going vp into heauens ioyes vnto the Kingome of Heauen. Next Genesis Iob is the most ancient: Who

both liued before Moses & as may be gotten
 about twenty yeres after him: Liuinge
 yeres after his affliction: afflicted when Satan
 most bragged of General conquest. Which
 when it was God wold most punish Israel. But
 Israel was most punished whē Moses was be-
 come a redresser. Wherefore Satans triumph &
 Iobs Patiēce then seeme to haue shewed them
 selues. So Iob shalbe found to Liue afore
 after Moses. He for his father Abrahā & mo-
 ther Ketura fastened in the house of God: &
 more then his cosyns Eliphaz Isakides, & mo-
 re then Bildad, though of Keturaes: This Iob
 disputing with four Prophetes: & being near
 the Leauing of this world wherby the world
 to come should fitly fall into spech, should
 be the fittest to shew the signification of She-
 ol: specially when God him self cometh
 moderator of the question & vseth the like
 terme. Iob speaketh of all men thus: That
 c 7. 9. when we descend to Sheol, we come not
 up hither: & our place knoweth vs no more.
 c 14. 13. And he wished that God wold lay him vp in
 Sheol: till his change (in the resurrection)
 c 17. 13. should come: and he looked that Sheol should

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be his house: & that all his hopes should descend with the Beere, ~~Quintus~~ into Sheol. He that wold ouerreach Iobs stile should nede wisdom: as high as the heauens, deeper then Sheol, longer then the earth, brodder then the sea: & should nede his wisdom: before whom Sheol is naked. And in spech of the wicked: that as heate maketh a riddance of snow: So doth Sheol of synners: he meaneth by his open spech: but theyr riddance hence: as when he commendeth theyr outward prosperity: for children many, & lusty, & for deliting pleasures how they sped theyr dayes in prosperity: and goe downe to Sheol in a moment: And thus Iob speaketh, to foure Prophetes of Teraches diuerse families in Arabia. And wher God moderateth & mentioneth the world to come, he sayth: Haue the gates of death bene reuealed to thee? or canst thou see the gates of the shadow of death? That which Iob wold haue termed Sheol the Lord termeth death. And thus by Iobs book the controuersy is decided: in Iobs tongue for Sheol a lodging to him self and to all men. Now ther was neuer any book

4.16.

c. 11. 8.

c. 26. 6.

c. 24. 19.

c. 21. 13.

c. 38. 17.

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written, since the pen became the tongue
a writer, of a more curious style then Iob
verse of many sortes: & vse of wordes more
nyce then any Greke or Latin writeth: & for
Grammer hath more trickes & difficulty then
all the Bible beside: arabizing much: but for
the depth of Ebrew language. God saw it
needful to honour with a style of all orna-
mentes the particular cause of Iob, lest it
should be despised or thought a feyned mat-
ter: And therefore gaue that book a more cu-
rious style then any other part of the Bible
hath: & such depth of skill in the tongue as
no Rabbine could be thought euer to haue
bene of such in the holy tongue. In such a style
לשון קדש would be confydered in his exact pro-
priety: vsed in such a company of the best
Lerned princes for so many (all hauing the
holy ghost) that euer were in the world: The
prince of princes coming moderatour of the
disputation. So again the book of Iob alone
might fully satisfie your G. that you should
chose a better theme for your martyrdom
then to burne for Gehenna from אידן or גיהנום
the Hell of our old translationes, which by

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now & nere consequent is often said which
we now call heauen. After Iob let vs see wher
to descend to Hell in vsed, next in time. In
Num: 16. the rebellious companies descen-
ded aliue to Sheol, or Hell: they & all theyr
houses & substance descended to Sheol. Ther
the matter telleth, that Gehenna cannot be
meant, but a destruction from this world: as
in Deut. 32. wher Moses prophocyeth of the
nations destruction & Jeremy twise eltoth
his spech: how an anger kindled burneth vn-
to Sheol. The next place of descending to
Sheol is in Spech of Anna Samuels mother,
how she greued longe & greatly was weary
of her life, & at deathis doer: and sayth of the
Lord: that he causeth to descend vnto sheol,
& yet bringeth vp again. The next descen-
ding to sheol is in Dauids tongue, in Psal. 55.
wishing Gods enemies a destruction hence.
Let them descend to sheol aliue. The phrase
sheweth that he looked vnto choreh & his
company, of whom, all, that they perished
for euer, none will sone determine. And that
theyr bodies then went to Gehenna: that no-
ne will say. In Dauids tongue for two more

the cause is cleare: in spech to Salomon for
Loab: & in the same termes for Semei. Thou
shalt not suffre his old age to descende to
Sheol in peace: And, thou shalt cause his old
age to descend to Sheol or Hell with blood.
But nether Loab nor Semei died out of Gods
couenant; nether could Salomon send to E-
ternal destruction: nether wished Dauid that
to his sisters sonnes nor yet to Semei. And
these be all the places for 3000 yeres: that de-
scendinge to Hell is vsed: none signifying
Gehenna, directly: but oftener by conse-
quent that which now we call heauen. And
that is most euident in holy Ezekias: in a spech
much like: I shall goe into the gates of Hell
& so furth as I haue printed in myne Epistle
which you haue. Ther Ezekias hath other
Speches which make this phrase voyd of all
doubt. So in Ezekiel of a mighty kingdome,
wher all were giuen to death: vnto the Lo-
west earth; vnto the sonnes of Adam which
descend vnto the pit, often cometh the spech
of descending to Sheol, for open destructi-
on by the K. of Babylon In Apries dayes:
wher Eternal destruction was dayly on Pro-
phane

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anc Egypt: & Ezekiel telling of descent to
Sheol once, twice, thrise four times could not
prophecy any newes: but that which they had
since the nation was. And so againe one Cha-
pter of Ezekiel, wold haue resolved your G.
yf you read it, ether in Ebrew or in Greke, and
made you cleane of an other mynde. In the
Babylonia sone after the Egyptian fall the Li-
te speeches haue theyr euent. He was the day
star: & exalted vnto heauen: but he was cau-
sed to descēd, & his pride was caused to descēd
to Sheol, wher, as heaue signified not the pro-
pre heauen, as now we speake: nether doth Hel
meane the propre HEL, as now we speake. And
thesel trow be all the places where the Crede
phrase: *τὸ κατὰ θέναι ἀδης* cometh in the Scriptu-
re, sauing for Capernaum Matt. 11. nothing to
our Questiō: where Gehēna is neuer in the di-
rect meaninge. So that all Scripture refuseth
to warrant you. And yf you serch Sheol alone,
thinking to defend a new made phrase it will
help you nothing. In these senses it will co-
me: for the lowest place or case in this life: in
Amos: yf they dig Sheol, thēce my hand shall
take them: as yf they goe vp into heauen,

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thence I will cause them to descend. In
familiarity of speech David afore spake
139. But that hyperbole cannot be applyed
hither. Like vnto that is the whales belly
Sheol to Jonas or the graue. But in ful pri-
tion whence it wil signify Death, & in the
dies case, the grate, & corruption by the po-
wer of death. In the soule the state of separa-
tion from the body: or the world vnse-
te. David doth often take it for death: as
Psa. 18. & 2 Sa. 22. the snares of Sheol, death
passed me about. There the matter telleth
what must be signified: euen sorowes nere de-
ath. For ful death, for all the good it cometh
in Psa. 89. What man liueth that shall not be
death? who can deliuer his soule from the
hand of Sheol, or HELL: as generally cometh
in Osee: Ch. 13. I wil redeme them from She-
ol: I wil deliuer them from death. That S.
Paul expoundeth to be meant of the resurre-
ction of the faithful bodies: deliuered from
corruption. And more often by much doth
David vse the terme for the Godly then for
the wicked. So the terme alone will help no-
thing. That in Psa. 16. whence our contention
began

anation wilt not Leauē my soule to Sheol;
 but this senses plain & comon: the world
 Soules seperated from the body. So gene-
 rally the Iewes agreed in that sense: that they
 held in S. Peters time and in the Talmud still:
 that Dauid died not: thinking that Dauid spake
 of him self. S. Peter graunteth that spoken
 of one whose soule left not the body to see
 corruption: as Dauids did by all grauntes: &
 sheweth how Dauid spake of Christ his resur-
 rection. So 3000 turned to him. Yf he had
 wrested the text to Gehenna: he had differed
 from theyr meaning touching the word. As
 death in the wicked is Eternal death: so euery
 time of theyr destruction, is Eternal destru-
 ction. So Sheol may be by a consequent. But
 neuer in spech of the Godly: nor in the wor-
 des force. The seauēty translators cōsydering
 what terme in Greke was fittest to expresse
 Sheol the Ebrew they considered depely that
 it was generally taken of Grekes, for all mēs
 comon case after this Life. And for Sheol,
 wher they translate it, they set *Αἴδης* the Greke
 terme, comonly. Now & then *θάνατος* Death.
 & for the Ebrew terme of death they haue

more then once: *Ad 75.* Dealing most suerly in
 the terme as all heathen wold fond conceiue
 theyr meaninge. So about 60 times your
 wilbe found ignorant of theyr mynd; & of
 tene of the Ebrew: of all those textes: of all
 the matter depending therupon: & of all the
 Septuagintaes iudgement for Greke writers
 betwix Homer & Menander, who semed to
 Lerne of them principles of Gods vnity: &
 better maners then he him self practised. Of
 theyr age he was: & then were infinite more
 Grecians such as Clemens nameth, who pe-
 rished afore our time: but endured beyond
 the byrth of the Crede: where the Penner
 wold Loke to the Septuaginta. So, as Esay
 raiseth vp an infinit company from Sheol to
 mete the Chaldean, in Like sort the Septua-
 gint will raise against you:

Millia quot magnis nunquam venere Mycenis.

Let vs now come to the new Testament.
 There we shall see that Gehenna is vsed for
 your HELL: for that which you wold draw
 the king of glory into: & Hades for the co-
 mon death, & state after. When the Gates
 of Haides shall not hinder the building of
 the

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the Church, vpon the Rock whose work is
perfect, Deut. 32. whom Peter acknowl-
ged to be the sun of God: ther that must be
meant which the prince of Darknes the old
bluddy serpent with Seauen heades & ten
hornes vsed to hinder the building. But
death by Romane Emperours was the instru-
ment of his hinderance. Therefore death so
far as they could send it is meant by the Ga-
tes of Hades. And so wold any of Ezekias
kingdome or Achilles souldiers vnderstand
the spech. Achilles shall speak anone in the
Greekes army. Ezekias shall not dye while
Esaies 38. Liue: though he is now in Hades:
with all the Patriarches: Abraham, & Laza-
rus, with Lazarus Marthas brother. That
saide in 1 Cor. 15. you know is the holy bodies
lodging: as that Ap. 20. the comon to all de-
ad: that Apocal. 1. it which Iohn feared: that
of ordinary death: & so the Ethiopiā putteth
death for it: & Sheol for, Death. So when the
blak horse brought famyne: the pale Death
brought ~~all~~ In plerty: But Hel of Eternal so-
row was no newes for the Romane emperours:
therefore not it but hastened death in abundance

is there signified, as commonly in the old Testamēt in spech of the wicked. Peter and Paul both citing the 16 Psalme: & to no further death then that which all must feelee, two such witnessses should settle the matter against the best renowned D. who though he were carried to heauen: he should be brought to Hell, in striuing with such two champions. And thus all the new Testamēt with all that follow the Lambe on mount Sion 144. thousand wil tel that theyr harpes be tuned as the Prophets: & none of them yse Hell for a Lodging after our L. triumph against satan here, & tellet that hauing performed all that was of eobai, he gaue vp his spirit vnto the father: where satan should neuer grene it, nor giue it a lodginge. And thus for the phrase through the Scripture: your G. hath as many aduersariis as euer had any man: The sonnes of Ebet to euery mothers sonne: as by recordes we may well iudge of the vnrecorded seing all recorded be vniforme. Now yf your G. think good Let vs examine the whole tenour of Moses spech for the world to come: how he hath no terme for heaue nor Hell: as you terme, Hell.

Yet

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Yet maketh the cause more plain, then re-
solveth in mans speech. In Leviticus cap. 24.
where he telleth what recompence shall be for
keeping the Law: & what punishment for bre-
aking of it: there life Eternal & Heaven: ther
death Eternal, & Hell of late language were
so benamed, yf at all, in the Law. But the
piece is for that tenour: therefore it was to be,
equally, as it is, in all the rest of the Law. The-
re for keeping the Law store offructes: peace
and victories, encrease of Children with all
plerty is the reward. Lastly cometh the sound
rewarde: That Gods tabernacle shall be amō-
gst his people: and his soule will not Loth
them but he will be theyr God: & they shall be
his people. Here is life euellastinge, in that
they being surely in the fauour of God, are
foreuer in the fauour of God. On the con-
trary side: for brech of the Law: open punish-
mentes vpon punishmentes: and Lothing fro
God is propounded: such as they felt from
Chuzas dayes vnto Bel-esh-zars death, still as
they fell to idololatry. And this is the tenour
of Moses. So for the Gospel he sheweth that
Adam, & all his, shall dye: & that the redeemer

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shalbe perced in his footsteap; by this Serpent
& shall bruse to powder the Serpents head
Wher we see that he shews how matter open-
ned here shall fully cary a victory, when the
percing of the foote is gone so far as it could
preue. The termes ~~is~~ is repeated Ps. 89. swer-
ly looking back to Ge. 3. & forward vnto Mar.
27. that we should not Look as Papistes doe
for alteration after the first passage hence.
By this doctrine the Iewes concluded sound-
ly that all who died holdinge the couenant,
still they dwelt in Gods tabernacle: and who
so dyed in contempt or ignorance of it, as all
who despised to Goe into the Ark, all they
perished for ever: & became Spirites im-
pur. Now the Prophetes who shew that the
law is performed in Christ they turne all their
phrases vnto the Gospell as Amos in his con-
clusion: & as Dauid Psal. 67. vsing the high
priestes blessinges wordes: cited in Paules sa-
lutationes, & as Ieremy, often telling of God
being our God, cited syllably in the Apoca-
lyps. Now as the performace is in this world,
& we most be victores in Gods full fauour be-
re, that death should be but a passage vnto li-
fe, so

31
so Christ was to performe absolute obedi-
ence through all his infinite sufferings in his
unspeakable feare, sorow & panges, beinge
amongest vs, wher Satan reigneth: where we
might iudge, & beleue. And so the Ps. 22. de-
clareth his sorowes: & triumph, at his departu-
re frō vs. God prouiding in the best ordre for
vs: that the work of our redemption should
not haue the last act in Gehennaes darknes:
such as could neuer haue bene penned to A-
dams sonnes. Here I may record a woful mat-
ter of a Lerner Ebrew: who coming within a
step of Christianity fel back to Gehenna
through your opinion. And also I may vse a
little digression to call you to better attenti-
on & regard of your cariage. Isaak, Ben, Ara-
ma is that Iew. One of theyr best Lerner, of
all that cōmented vpon Moses: and who con-
demned all his owne syde, that synce Jerusale
was destroyed, they are voyd of all comfort in
theyr meaning of the Prophetes while they
look for a third temple: wheras God pre-
sently despised both tabernacle & temple to
shew that he wold rest only in Christ: as S.

32
Stephen witnessed. This Lerne Ebreu feing
in Leuiticus 26. the continual curses for break-
ing the Law: & the stories plain through
theyr ages till they lost theyr kingdome &
found slavery in Babylon: & no comfort
touching those times but repentance then
to come home, as Daniel shewed: & the
promesse of Christ: Ben Arama feing this can-
not tell what to say for his owne side. Then
he cometh to vs. And he sayth that Christianes
from that text accept the iustice of Iesus.
As both the Prophetes afore the captiue
Dauid, Hosee, Joel, Amos & Jeremy, & also
Daniel plainly, ioyned Christ his saluation
to Leuiticus in that place. This being layd
downe of him; then, from your store he bring-
eth a matter that ouerthroweth all the
good, thus: But, saith he, the Christianes say that
theyr Iesus went to Gehenna & fetched thence
all the fathers: and that none went to hea-
uen before his death. But that cannot stand
with truth, that the Prophetes Abraham,
Isaak & Iacob & Moses should not be with
God. Thus Isaak Ben Arama, through your
Gehenna found Gehenna for him self. Whe-

in trueth the fathers were in Inferis, in Hal-
les, in Sheol & are yet, by the old Latin, Grek
& Ebrew: & by new Ebrew in paradise: whe-
ther at the first they wēt from this worde: as I
touched, afore. The cursed world that sought
Diuinity from bare Latin, & mistaken Greke,
not knowing how Sheol, ~~and~~ & Inferi is hea-
uen to the faithful, brought a Cancre vpon
all our faith: & such rootes of bitternes, that
the comonalty is infected & the moystened
is accompanied with the dry. Now my L.
what gain can your G. haue in deceauing all
the realme to bring an hæresi Papisticall into
the Crede? Euery sin findeth iust recompen-
se: & to thrust into fayth an hæresi that is a
great sin: wherfor all that you deceaue must
feele the hand of God. We haue bene plagu-
ed enough all ready, in that after more pay-
mentes for defence of the Gospell then haue
bene gathered in fīue hundred yeres, as my
L. treasurer was told, yet at the spittle, as I
threwed your G. twelue in a company sayd
that we were neuer in such Pitiful dayes for
vncertenty in religion. I dare Charge you
that yf you had Larning & fauour of the tru-

erh that had bene com^o ouer England
is famous in Constantinople that
scholers for clearing the Bible more then
hath bene these thousand yeres might be
fmal hope for benefiting all Christendom
& we should haue bene far fro such Lament
riones. One Lerved man in your place might
sone make the Bible as clear as any other
book. Though your bare Latin studies you
le whyles you liue to goe through the
chapter of the new Testamet, wold but de
de such a confidence. You that could Look
vpon the Litle book of Scripture conceiue
see in the preface Noahs families fro heathen
& say that the writer troubled his head w
questiones trifling & ynprofitable, shew
you come xx yeres study too short to iudge
that paynes: to know how & to what in
vse the heathen were brought w
through all the Bible. Let me aduise you
to ioyne with the trueth: to abandon your
rour: to pity your owne soul first & after
des others deceaued by you: and be not
theyr nuber which had rather (as D. Deny
knowe to say) goe to Gehēna and draw the Po

after the, then be known how vnlearned
I am. I dare tell you that you know not o-
ne Letter of that study which D. Abraham Ru-
ben the Iew wold require: not one Letter, to
tell whether the Characters now were afor-
e said in which point if you missed you may-
lose all the cause. And full many an hundreth
thousand ppositio which you know not must
be viewed in mynd for doing him good. Oh
how a Learned man were in your place: to kepe
this Iew fro Gehena: & by how full may a thou-
sand. He is thought by the Iewes of Prage to be
one of the Learned Ebrewes in the world. A
copy of his Epistle printed was sent from Basle
thither by a Iew: and that answer was retur-
ned. And they think that he is surely turned
by some thinges of myne. But of this I am sure
that if I should handle the Delecto Sheol in
your meaning, or Dan. 490 yeres in M. Liueli-
meaning, or with M. Liuely teach that the
Iew text is corrupt, I should hinder more
the build. Wherefore I must first draw you fro
your Gehena: & shew M. Liuelies vnsettlednes
before I can do any thing aright for this Iew. But
my digression may not be too longe. & of M. L.

at better Leasure. Now I will returne to
more Largely that which I touched from
Leuiticus: & to resume the whole question
in all times men looked vnto saluation.
vs then consider the Bible through quite
the redemption & the world to come: now
the Prophetes spake of it. We see that Adam
was made a king on earth: that he lost all by
his carelesse dealing: that Christ by his infinite
fear & heedtaking destroyeth all Satans
workes. This much Moses sheweth in a
not hid. Hereupon cometh by consequence
a resurrection to Adam: & a new world: where
he should haue a new paradise: But this world
is by Adams trespass subiect to vanity: that the
whole masse trauelleth Loking for liberty
with the sonnes of God. And for Christ no
afflictiones are touched but such as he might
feele, while he could feele the sores of bruising
his footes soule. It signifieth the whole
ix. c. x. c. Adam knew that Satans seed would
as well perce his hādes: repressing all his
stepes & workes: & that Christ must be buried
& layed in the dust: & that all the victorie for
the world to come, must be wrought in this
world

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ould: that here the prince of this world
ould lefe all that he wanted in this world the
kingdome of heauen should beare open con-
fession. Here Adam might see that Christ his
unspeakable feare, had sad heauines accom-
panying: heauines that Adams sonnes so despi-
sed the king of glory: heauines to see that
they wold perish for euer: heauines that in
this world they wold haue his blood for euer
upon them: heauines in highest measure that,
(as Es. 53. telleth) God casted on him the sin of
all: that the soules case not the bodies, &
thought, & accompt, & feeling for soules cau-
sed such sorowes as Ps. 22. being most patheti-
cal, could not vtter: with Ps. 55. & the 69. in the
highest termes of sorowes that euer could be
uttered. Nor Esay the most eloquent oratour
in Ch. 49. wher Christ sadly Lamenteth now,
to many his labour was in vaine, & he should
be the despised of all soules: & the abhorred
of nationes: & in Ch. 50. though he had the
only tongue to season spech & silence, he must
give his back to the whippers: his chekes to
the buffeters: his face to the spite of spitters:
& seeing that in all this they wold not confy-

der, but lye in Eternal sorow: he that Loued
man, & every man more then all the women
in the world Loued theyr owne children
must nedes haue infinite panges for theyr de
struction. All these Prophecies conteyned
not more then Adam might see: nor but
many: & speciall Esayes Ch. 53. An Abridge
ment of S. Mathew: But Adam had not one
word of going to Gehenna but your holding
of that will proue that you neuer examined
vpon what speches Adam held a iudgement be
biss & curse, to the childre of Gods the blisse
& to the Serpents brode the curse in the world
to come. Thus, I trow, your opinion that
Christ was to goe to Gehenna, will be out of Ad
ams Diuinity: & be found to flow from the
Serpent the father of Lies & the murtherer.
Adam knew the Eternal Loue of God: be
gynne here: & continued for euer: & knew
sufferinges in this worlde tokens of blessings
for the world to come: but for sufferinges
to the soule alone out of this world, to win
iustice & victory against Satan, that lawre
frū all Adams Diuinity: which must fall vnder
in wordes told in Gen. 3. vpon which ground
all

all further diuinity sheweth is built: as Adam know
that particular ages should haue more seueral
membrances but all to his sum of faith: So all
sacrifices Noahs, Abrahams, Moschs, signified a
justice wrought in this world: & none could si-
gnifie a Gehennean Loaginge. Neither Abel
crying after his death, nor Isaac in a similitude
receaued from death: nor the Scapegoate or
burdes Loosed, nor any thing in all sacrifices
euer could signifie a going to Gehenna: seeing
it standeth vpon, not a phrase or any one ter-
me: but a general rule: That all are dead in A-
dam: & yf they hold not life by Christ, they
abide still dead in theyr sinnes: slaves of the
serpent: partakers with him of infinite woe
from God. Where Moses sayth: I kil & I ma-
ke aliu: In that one place Abenezra wold ha-
ue the resurrection in open phrase to be
taught. Diuinity will suffice it: But a Sadducey
wold not so take it: for the wordes may be ta-
ken thus: I kepe aliu, some when I kil others
they equals in vigour. The tabernacle of this
world, & of the Angels world: & the high Sa-
crificers blessing these conteyned a dwelling
in the world to come. E 4: 10

with God vnlimited: & therefore Eternal
life in Gods redemption was without limita-
tion: as, Death, in his anger. But for Hell
place of Deuels: that Mosehs Grammer
neuer afford you. As neuer heauen in proper
terme, for soules: though by consequent
Godly naming them selues pilgrimes here
import they Looked for a city wherof God
was the Builder. So a better case is collected
by consequent of matter, not by direct terme
of heauen. It wilbe thought strange that you
G. a D. & Μητροπολίτης should be ignorant of
these groundes for Diuinity. Now Let vs be-
hold the Prophetes the historiq, & the other,
the commenters vpon Law & story. For Je-
sua, Judges, Samuel, & the Kinges Abigaels
speech to Dauid, that his soule should be in
the band of the Liuinge, & Eliahs taking vpon
the one for phrase the other for action we
holden the plainest for heauen. Yet some
turne Abigaels wordes to a safety in Life,
through great Dangers: Wher Saul & his
should shorten theyr dayes. And it is sure
that she spake in that sense; that she Looked
for him to become kinge: & wold not be te-

aching

...hing a Prophete assurance of Eternal Life:
...bringing owles to Athenes. The Iewes of
true religio appearing thrise an yere afore the
face of God, knew that when this tabernacle
was dissolued, they should haue a dwelling in
the heauens: But so spake that the wrangling
hearth should not stumble at theyr pathes. In
1. Sam. 7. The kingdome of Christ altogether
raught of Life Eternal: though the Spech to
this day is taken of Iewes for Pope here. Whe
the Iewes open Policy was dissolued then Da
niel in most pleriful sort openeth the Spiritu
ality of Christ his kingdome: how his Enemi
es were cast into fire burning without Limi
tation, that is for euer: & when he sheweth
that Antiochus Epiphanes shall bereaue the
Iewes of Earthly confort, then most fitly he
conforteth them in the better resurrection,
such as resisted him: & so S. Paul to the Ebre
wes metioneth those affayres: as Daniel stood
most carefully vpon the story of Antiochus:
to Let all vnderstand the Last afflictio of Gods
people, before the comynge of Christ. But
Daniel hath no terme for soules distinction
gone hence: & he sheweth that Christ being

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killed, ואין לו Not letting death Seasō vpo him
but riseth, so doeth bringin Eternal iustice.
Your Gehenna came neuer in his mynd. The
Angel sent frō heauen spake what he penned
& the Angel knew that God ordeined a more
certain course, for ease & clearnes of Saluation,
thē to tye soules to beleue a iourney of a sou-
le, to work merite in Darkenes amonge spiri-
tes, which iourney no pen could euer tell, nor
hart cōceiue whē it were told, what he should
doe there: or how he could suffre ther: or how
the body should win by the soules payne with
out the body. And thus we see how through
the Prophetes they were taught of redempti-
on. And in the new death & resurrection very
often is sene. But no going to Gehenna. Yf I
wrote but this much the cause were fully co-
cluded against your G. Yet for all plēty of sto-
re, I will ioynewriters not ~~αὐτὰρ~~ *αὐτὰρ* but al-
lowed for so much as I bring & much more by
the Eternal spirite: & therefore may goe vnder
the former Title, of Serching the scriptures &
the holy doctrine, for heauen: The Rabbi-
nes inuenting of new phrases for to expound
the generality of Sheol & the prophane Gre-
kes

kes for *αἰῶς* theyr Hell.⁴¹ Thus the cause wilbe
so handled that further kindes of study can-
not be required. For all the new Testament
is ether from the old, or from the Rabbines,
or from the prophane Grekes. And when
it is made vp from the old Testament ether
when the Apostles translate of them selues, as
they doe full often, by prophane Grekes Lan-
guage, or cite the Septuaginta, which boro-
wed theyr wordes from heathen, in both
kindes the heathen must be Loked vnto. So
much is voyd of controuersy, that so far Gre-
kes must be regarded. The Septuagint is of so
great auctority that for the mayn poynt of
Saluation, *τῶμα δὲ κατητίσω μοι*, to ende Moses
Lawes, that is cited which is far off in E-
brew: & this could haue no auctority but
as from *ἡ ἀφ' ὧν* Holden Prophetes scho-
lers. And so for *αἰῶς* they must be thought
the best for the vse of the terme. As for *κατα-
μερίσω* from Psalme 110. (which Greke sty-
le the holy Ghost for that Psalme alloweth
at the Least in twenty parcels) Ecclesiasti-
cal discipline is cleared excedingly. But
of the 70. I haue Litle now to say sauing for

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inducement to moue the vnlearned & yn-
 der to think better of Rabbines for many
 thinges, & of Prophane Grekes. The very Se-
 ptuagint were of the ancient Rabbines: &
 others of holy faith as Symeon the iust Luk.
 2. & others of Great Learning: as Gamaliel, &
 the Chaldy paraphrastes. None but the sen-
 seles will despise such. For the Rabbines the
 most Larned Ebrew Doctores, this much
 famous: that against Sadduces, that denyed
 the resurrection, & relyed in pretense vpon
 Moses wordes, they from Moses matter &
 surance of Doctrin inuented very profitably
 these termes. The world to come: עולם הבא
 ο αἰὼν ὁ μέλλων: The day of iudgement יום
 דינ, גהנום, גהנום, the valley of Hinnom.
 The iudgement of Geenna גהנום, all the-
 se vsual in Zohar. The second death. Onke-
 los Deut. 33. Ap. 20. The Garden of Paradise.
 עץ החיים, δένδρον ζωῆς. The tree of Life: עץ
 חיים, δένδρον ζωῆς. And a feast in the world to come,
 in the Chaldy of Iob. And in the Law & Pro-
 phetes שְׁאוֹל Sheol conteyneth all these states
 being vnfolded. And because the Sadduces
 admitted but the Law; as the Doctores come

places

also reduced all vnto the Law. The god-
 ly Doctors termed all the holy bookes the
 Law. Saned. fol. 91. And so the terme Law is
 vsed in S. Iohn. 10. & Rom. 3. And for the com-
 fort of the Godly, that they dye not but pas
 from death to Life, they called dying a deliue-
 rance or setting free. as in zeror vpon Ex. 17.
 Josuah' אֶת־יְהוָה בְּשַׁעַת מוֹצֵאֵת at the time of his deli-
 uerance hence, &c. So S. Paul speaketh. ὁ νόμος
 ἡμῶν ἀνάλυσις ἐστί. And so Phil. 1. εἰς τὴν ἀνάλυσιν
 The Syriaq; hath the Rabbiq; terme רַבִּינִי
 very Lernerly. And all this was bred for dis-
 tinction of matter about Sheol: because the
 Prophetes commonly vsed comō termes of the
 world: that the wicked, as all be at the first,
 should not be trobled about theyr reach.
 Now he that thinketh that Sheol signifieth
 Gehenna more then heauen, wil be ignorant
 of all this, & in a world of Cimmerian darke-
 nes, or Egyptian palpable myrknes. אֵינֶם
 in the 79. & Infernus or Hell for it will as well
 catch a D. in Babilh infancy for Diuinity.
 And this much for the Ebrex Doctores from
 whom the Apostles haue full many an hun-
 dredth מֵלֶכֶת or membre of spech plain by con-

46

ference with them, otherwise vnexplicable
Now Let vs consyder the heathen Grekes: as
the heathen Lend the Apostles theyr wordes
to teach them Life: and as the prouidence of
God was woderfull gracious in geuing to Ma-
cedonians 300. yere reigne ouer 72. kingdo-
mes in the North, & in all the south: that from
the west Greke should goe ouer all the world
by the Apostles times. And before great Alex-
ander God gaue Grecianes such sweteness &
whiteness & wittinesse of Speech, that to this
day, they beare sway ouer the world: & were
still specially studied at the first ouer the west.
Such as know not theyr vse for the tabernacle
of the new Testament, will build in quirkes of
Latin distinctiones, being as silkwormes
thred vnlawfull, as from vncleane wormes.
The vniuersal consent of a tongue spread ouer
many nationes, & the Chiefest & most ancient
next the Ebrew, ancient with the Eldest bred
at Babel, & largest in vse, such consent & con-
cēt will be holden of force vnuincible: against
which yf the Crede had bene penned for
the puerling of an vsual terme had more hin-
dered then any difficulty in the Mystery of re-
dempti-

demption shak away the cares & contēptu-
ous. As to speak in a language otherwise than
any that euer vsed the language for an hourly
matter, that must nedes argue the full extremi-
ty of all badnes & braynles folly. Amongest
Grekes for αἶδης as for all Grek popular Meoni-
des that best knew the old Greke of all coun-
treys of Cittim, & Elisa, & hath bene folowed
vnto the Apostles age, & of them for αἶδης (as I
contēd) & for πῆλαρ & doubtles ζῆς, ἱρμῆς, τίμαρ, &c
infinitely, this old poet is worthiest to come
first. And in him old Nester, 90 y. old, who
wold, setting curiosity aside, speake in simple
antiquity. Frō his mouth floweth an oration
sweter then hony for this matter, for he hath
the very phrase of our Greke Crede: ἡ κατὰ θῆν
αἶδης. Thus he speaketh before the nobles of
Græcia for the comon passage of the world,
in souldiers slain: Iliad. Eta:

αἶθι καὶ αἶμα καὶ αἶνον εὐρρόον ἀμφὶ σκάμανδρον -

Ἐκιδας ὅξυς Ἄρης, ψυχὰ δὲ αἶδος δεκατῆλον.

Washed their blood: But their soules begone do wne to Hell.

Old Nester speaketh as Iacob, Iob, Anna,
David, Ezekias, the comon termes of de-
ath. And yf the Church of Pylos had vsed
his phrase in any other meaning, yonge men

48
and maydes, old men & Babes, wold continually haue stumbled to more danger then wold of Battlementes to the ruff of an howse, & wold of couering to a well wold haue caused in India. And he that commaunded plain matters of comon discretion vnder them required greater heedtaking for soules, that no Pachadh, nor Pachath as Esay and Jeremy speak no grin nor sprindg be layd in soules way: nor any thing spoken in corners of speach, where the simple wold trip & be entrapped. I commend not our doubtful vlsage of Hell: but seeing a thing done cannot be vndone, I shew that the trap must be Loked vnto. O Your G. who say the Q. will not haue the translation amended, as though the Realme had geuen her authority for Atheisme, your G. must awnswear, who your self being entrapped will burne to Entrap others, you must awnswer for the continuance of the stumbling block. And but that you hold back from the LERNED nobility 400 Epistles, as though your bare Latin were comparable to all theyr LERNING, or your care for the realme comparable to theyrs, so many nobles had remoued the blockes much

away

away by this time: & they all with all theyr attendantes wold haue perswaded or suaded at the Lest not to singe any more for Loue of Gehenna to be a Lodging after a soule is commended to the faithfull creatour, then Ananias, Azarias & Misceal Lost of theyr hayr for the Idol of Chaldy religiō, against which not for which they gaue theyr bodies to the fyer. And thus yf you will try Lering by Antiquity Old Nestor will tell in what Sēse Argiui wold vnderstand the Crede euen at the first sight: & bespoole the penner yf by any other sense he Layd a snare vnder termes of a knowen & solenne meaninge. Now that one swallow make not a summer: you shall haue more not swallowes, but soules swallowed of death in this phrase. Andromache Hectors wife & S. Pauls cuntrey-woman of Cilicia, she speaking of Her seauen brethren kild in one day by Achilles sayth:

οἱ μὲν πάντες ἐν χίον ἦσαν αἰδῶ ἑξέω.

As Tarsus spake Greke so did the rest of Cilicia, or at the Lest Homer knowing all theyr maners of tongues wold bring for a Q. the chief Dialect: & yf S. Paul had sent thither

G

10

ὅ καπλθῆν εἰς ἄδης in any other sense, the vniuersi-
 ty of Tarsus (great Lerner thence arose) wold
 haue sayd: Athens had not so greate occasion
 to say that for the resurrection you brought
 strange thinges into theyr eares: as we haue for
 your article of Going to Diuels Lodging: we
 speak ὅ καπλθῆν εἰς ἄδης of all that die. Are you
 appointed to teach vs new Greke: & to build a
 new Babylon. Our mindes may admit new
 Lawes: but not new Languages. To this ab-
 surdity your G. should bring the Holy Apost-
 le: who yet knew tongues better then all Co-
 rinth, & Grek, excellent well of a Child. And
 he that knew how milk is for Babes, wold ne-
 uer giue an article of plain wordes for ame-
 ning neuer heard, & vnpossible to be proued:
 & neuer disputed in Scripture. Now for Tro-
 as or Thiras Hector to his wife speaketh of the
 phrase more fully, when she desired him not
 to hazard his Life:

Οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνὴρ αἰδὼς παρὶάψῃ
 Μοῖραν δὲ ἔτι ἀφ' ἧμι πεφυγμένον εἰμὲναι αἰδρῶν.
 Οὐ κακὸν, εἰ δὲ μὲν ἐσθλὸν ἐπὶ τὴν πατρίδα γῆναι.

Here Thiras nation speak that all, once come
 to the world most be sent or goe to Hel in the

Crede

Crede terme. And Mæonides him self, he spake in the same sort of Hectors soule: when Achilles killeth him:

ψυχὴ δ' ἐκρείδιων πλωμένη αἶδος ἢ βεβήκει.

His soule fleeing out of the body went to Hell.

And this cometh in Homers owne phrase: wherein he conteyneth the maner of the Dialect of Smyrna, Phodos, Colophon, Salamis, Chios, Argos, Athenæ, which all Chalège him to be theyr countreyman. Now the Reuelatiō had made Smyrna astonished, yf κληίδας αἶδος ἔχουσιν had bene in any other senses then Homer & theyr countreyman spake: as the placing of κληίδας Later sheweth also that αἶδος cōteyneth not a more greuous state, but the Later terme expōdeth the former. & in your our G. Greke Smyrna had bene at the wittes ende. But in Homers Language & the Apocalyps sty-
le they wold assure them selues of a fixed sense, for a soules Leauing of this Life, & haūing a continuance in the other worlde: euen as Orpheus hath it:

ὅσοι μὲν ἐρπύων βερέθρων κληίδας ἔχουσιν.

And Achilles in Phthia speakes in the same tenour, a patron of playnness, who hated a man

13
Like the Gates of Hell, who wold haue one
thing ready on his tongue, & an other closed
in his brest: thus he speaketh, as for S. Mathew
and Ezekias, I did glaūse at the matter before.
Thus Tethis sonne vttereth his plain hart:

Ἐχθρὸς γάρ μοι καὶ ὁμιῶς αἰῶνος πύλησιν.

Ὅς ἔπειρον μὲν κατέβη ἐνὶ φρεσίν, ἄλλο δ' εἶπη.

Incomparing Homer with the Bible, we may
see that to be most true which the Talmud &
Talmudistes cite infinitely, thus: תורה כפי לשון בני אדם
The Law speaketh according to
the tongue of the sonnes of Adam. Now if
the penner of the Crede had gone from the
maner of all the Bible & of Adams sonnes, it
had bene a cursed work. And thus Homer tel-
leth vs of a greate part of the world: what they
wold say ought to be meāt by τὸ κατὰ λθεῖν ἡσυχάζειν
yf the teachers meāt plainly: as they must doe
yf the came from God. We may here a litle
digresse to other nationes, & the ground of
Diuinity & after come fresh again to Homer,
& his folowers. The Æthiopanes meaning I
shewed from theyr translation that they put
Death for αἰῶνος & Sheol for death. And so did
the 70 in Ec. 28. So all the south about the A-
postles

possibles age (of such great antiquity they hold
theyr translation, and part to be the Apostles
owne work) all the south all of the old wilbe
against you. As for the Syriaq; they take She-
ol styl as the Ebrew, and in theyr tongue our
L. spake, & it is the tōgue only which the new
Testament calleth Ebrew. Though Acade-
miques call the Prophetes tongue by that ter-
me. So our Lordes example, vsing Syriaq; as
the world then did vse it, sheweth that his A-
postles wold vse Grek as the world thē did vse
it. As we see not only for wordes but also for
matter that they neuer giue any Law for ma-
ners but agreable to the heathens natiue light
planted in theyr hartes at theyr comyng to
the world: kindling that which corruption
had quenched: and so theyr termes for vertu-
es & vices they take them from Euripides Pla-
to Aristotle, Demosthenes, & such, & not a lit-
le from Homer. And for faith, S. Paul telleth
touching his difference from his nation that
it stood then only in this, that Christ was to
suffre: and being the first that riseth from the
dead, should shew light vnto the world. This
he maketh his difference from the nation. All

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other pointes of diuinity & the Ecclesiastical
discipline termes I dare vndertake to shew to
Maymony & the two Talmudes: Euen the
phrase of Loosing & bindinge, in the making
of a D. absolute by the senedrin, with imposi-
tion of handes. So the terme ἄγγελος ἐκκλησιαστικῆς
שליח צבור is theyr ordinary for the Bishop of
Euery cōgregation, infinitely vsed. As the ter-
me ἐπίσκοπος in S. Paul is iust as in the 70. in Mo-
ses, the Kinges, the Prophetes & Nehemias, &
in Ester in some editiones: whence your G.
should haue fetched the significatiō of it. And
as our L. repressinge the sōnes of Zebedy, dec-
ming that his kingdome should be wordly,
tellethe the difference that kinges of the world
commaund with Absolute authority: dealing
in plain matters knowen to the natural man
for comon profit: But they his scholers to te-
ach diuinity should be seruantes: dealing in
matters beyond comon affection or the na-
tural mans reach, & hardly taught without in-
finite seruice & pacience: wherein as Moses &
Paul cōpare them selues to nurses cherishing
the Children, so all Diuines must be seruantes
carying by Doctrine vnto Christ, & not by
Cerbo-

Cerberus iaylourship make the selues slaues
 of Satan, Pharaohs ouer Israel: & not the hor-
 les & Charets in Eliahs sense: So also the E-
 brewes haue the same very phrase of seruice,
 in all that gouerned in Diuinity: & namely of
 Moses: how he spent 40. yeres in pharaos court:
 40. yeres in shapheardy: & was a seruāt to Isra-
 el 40. yeres: Shemoth Rabba. In Like sort D.
 Kimchi vpon 1 Ch. 24. Sheweth that Dauid
 might not appoint one of the sacrificers abo-
 ue another: not so much as to appoint who
 should be first: but cōmitted the Lots to God.
 And the high Sacrificer had no auctority ouer
 others by his place: not so much as to be of the
 Sanedrin for his office vnlesse further Larning
 did commēd him. And as S. Peter commaun-
 deth *μη κατ'αυριστην τ' κληρω*, so ther is an expessed
 Law for the *πρεσβυτεροι* the Sēiors in these wor-
 des, in Maymony Tō. 4. Haleca Sanedrin Per.
 13. fol. 247 of the Later editiō & Lesser volume.
 אסור לארם לנהוג בשררה על הצבור וכל מי
 המטיל אימה יתירה על הצבור שלא לשום שמים
 בענש ולא יפסיע על ראשי עם חקדש אפ על מי שח
 הריוטות ושלמים בני אברתם יצחק ויעקב הם וצבאות
 חשם שהוציא מארץ מצרים בבא גדול וביה חזקה
 וסובל טורח הצבור ומשאן במשה רבינו שנאמר
 כאשר ישא האומן את היונק

36

So yf your Grace wold know what *κατασκευασμένη*
κατασκευασμένη signified & with cōscience haue handled
 the matter, you might best haue knowne
 you had framed your study at the first to the
 Ebrewes maner: to haue knowne Moses li-
 guages, & the Hebrew Doctors calling of him
 to comon places: & how all the new Testame-
 nt is framed to those comon places: & will neuer
 be otherwise so clearly vnderstood as by that
 course: being bent to allow the former good
 & to dash the traditions Popelik of the Phari-
 sees. The Greke tongue wold haue told you,
 euen in the first Chapter of Genesis in Adam
 before his fall, that *κατασκευασμένη* signified not a
 tyranni but a most Leful & synles gouerne-
 ment: and again, the Ps. 110. the *κῶλα* wherof
 are cited aboue 20. times of the holy Ghost
 in the new Testament, vseth *κατασκευασμένη* of
 Christ. The Grek tongue wold haue kept you
 aright for *κατασκευασμένη, κατηξασμένη* Mat. 20. 25.
 that they are all one with *κατασκευασμένη & κατηξασμένη* Luk.
 22. 25. in the greatest benefactoures & enri-
 chers of the kingdomes called for theyr de-
 sert *οὐκ ἔστιν ἐν δυνάμει*, of the People, reioycing
 in theyr gouernement: and the Rule or Cano-

that

37
that Sanedrin or *סנהדרין* might not *אשר*
as S. Paul, 1 Tim. 2. translateth *אשר* fro Ester)
this wold haue kept you from perverting the
tongue, & marring all Diuinity & discipline.
You feigne that our L. condemned heathen
Rulers. Mark whether you rush. So the Zebe-
deanes should haue no reprehensment: but all
might hold the Iudaisme of Rambam Tom.
fol. 50. that Messiahs kingdome shalbe pom-
pous in Israel: So our L. might be heathen
Lawes haue bene blamed fully: which God
forbid. So the Iudaisme that Israel might obey
no King but of Israel, had bene confirmed by
the Gospel, against Rom. 13. So all Kings
should nede a Pope to ouerrule them: So our
L. should haue made a Law against como ex-
perience: which hath Gods auctority. See the
how you run: missing of the ground: not
knowing the Greke rogue by which the new
Testament must be expounded; (as all Iewes
will graunt & require for the wordes) & for
matter may in no case bring any new article:
but as Paul hath *אשר* *אשר* *אשר* from *אשר*
Dan. 9. most exactly translated, in his article
of difference hauing the exact propriety on

his side: so still articles of the Crede must be
such exact playnnes, that all wicked may
know what they meane no Lesse then the
godly: & all godly Children seauen yeres old,
may clearly take them in the right mean-
ge. Your G. is blamed in print, as I wrot vnto
you, in this case which I will shew briefly. A
certain Lernerd man, better Lernerd then your
self, as it semeth by his ouerreaching of you,
was greatly greued; that you playd the Rex
in taunting of him, and yet not the Rex pro-
perly: fatherly mildnes should be in a King,
& all modesty: you were to sharp with him
without reason in checks as he thought from
your owne auctority. Then he told you that
you ought not *Exaltare dicitur*, then you replied
that *Exaltare dicitur* signified a tyrannical gouer-
nemēt: then he reioyned that of Christ it was
spoken in the Ps. 110. and he hoped that you
held him to be no Tyfant. Your Rebutter was
Ans. thus. And doe you allow the 70 Greke
Good my L. dare you disallow that Psalm for
Greke, whose very syllables the holy ghost ci-
teth to the Ebrew as to draw all vnto Christ &
in the Gospell in parocls & times about 1000
the

the East. Besides my L. many an hondreth
thousand times doeth the Apostles style ex-
presse Ebrew in the 70. peculiar maner: that
you cā hardly find fīue wordes together wher
off four be not in the 70. And yf the 70 Greke,
be not *αυθεντες*, where will you expound the
new Testamēt. Thus your G. befooled the ve-
ry rock of our saluation, and were accused to
the Lordes for working the Eternal shame of
our nation. Yf the Papistes charge vs that the
Chieft preferred scholer in England know-
eth not one Line of the new Testament, nor
one word from what auctority to warrant a
translation, we may be thought the most brut-
ish & senseles of any natiō vnder the cope of
heauē. And dare you burne for *Γενναδὴν αἰς αἰδύς*,
that Gehenna is meant by it: not knowing the
Septuagint: & Lasse heathen Greke? It is no
maruayle that you accused my studies to the
Q. of *φωτισμὸν*, seing you haue no fanly to any
Grek in the world: that for Grek or Ebrew cā
not speak to one word of Ether Testamēt, by
former Grekes, & auctours authētical to Iew-
es, what may cōstāntly be affirmed. These foure

80
wordes of *Gen. 25. 23.* In *Gen. 25. 23.* my Lord which
se wold you expound them. The general Gre-
ke by Peculiarity of matter maketh *idiot*
a propre tenour of meaning, so that general
Greke must be knowen, & yf in heathen sen-
se it cannot stand, then the 70. & imitation of
the Ebrew phrase must be consydered. And
the Grace of a witty writer handling matter
of diuerse kindes, standeth (in plain matters)
in Equiuocation of a terme seruing all his pur-
poses. So in *Gen. 25. 23.* whether Generation, or kin-
dred, or story ought to be meant, the matter
will tell. Nether the howse of Salomon nor
the howse of Abiud belongeth to the genera-
tion of Christ. Nether was that S. Mathewes
purpose. But he sheweth from what old pro-
messe from God to Abraham to Giue him Cha-
naan David was a King there, & Salomons
howse: & the Enheritance came to Christ:
whō Herode therein feared: & therefore sought
to kill him. And to that he sheweth the roll of
the kindred not of the Generation of Iesus
Christ. The spech serueth most wittily also as
a proposition to all the Gospel, as *Gen. 25. 23.*
signifieth story. Without the 70. the-
se four

6.
before first wordes could neuer be vndersto-
od. So your G. wold make our nation a won-
der of the world, despising the 70. whose skil
for applying heathen Grek first to Ebrew true
diuinity all the world admired: & the holy
Ghost through the new Testament continu-
ally celebrateth: that we haue a threefold
chred, the new Testament, the 70. & the hea-
then. And he that cannot handle all these
three is not fit to be a *κωμοπολίτης*. And here I
appeale vnto all the realme how fit you were
to repress myne Epistle for translating the
Bible: who your self know not so much as one
word of the Greke Testament, from what au-
ctours it hath certenty, & Lesse in the old. But
I will now Leauē both testamentes, & regress
to the Crede, penned for the simple heathen
in the very phrase wherin they nowrished the
immortality of soules in mētiō of death, that
men should not be thought to dye as horses:
but to haue an other worlde: now *καὶ κατὰ τὴν*
αἰῶνα the Credes phrase was infinitely in spech
among heathen in the Septuagintaes sense, &
the rules of diuinity: & *αἰῶνα* signifieth but the
world of the dead, wher immortal soules cō-

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tinued. In Homers Odyssê in Lambda we
haue an whole Book for the world of Soules
vntormented, but continuing together. In
the fable the substance of trueth must be em-
braced, that Iapetionida rightly taught the
soules immortality in an other world called
αἴδης, & termed death, to the soule immortal,
Descēding to αἴδης. Hell. Thus of Tiresias Vliss-
ses who went thither speaketh:

— Ψυχὴ δ' ἔβη δόμον αἰδῶος εἰς ὧ.

His soule went into a Chamber within Hell.

And the mother of Laertiades geueth him a
general rule that when bodies die then αἰς αἴδης

Ψυχὴ ἤντ' ὄνειρον δόποτι αἰδήν πεσέτηται.

And of Oedipus mother he sayth, how when
she died ἤντ' ἔβη εἰς αἴδης.

So Agamemnon complayneth that Clyte-
mnestra — ὥδ' εἰς αἴδης ἔβη

Χερσὶ κατ' ὀφθαλμοὺς ἐλέειν, Wold not so much as
shut his eyes when he went to Hell, to the
world of soules. In the same sort Æacides
spirite asketh vlissen how he durst come to
the world of Soules, to Hel.

Πῶς ἐγὼ αἴδης ἢ καταλθέμεν εἴη πενέροι
Ἀφραδίης ναῖασι, βροτῶν αἴδης ἀκαμόντων.

This distichon standeth as a Dictionary for
hades.

what place it is, against which yf the
 had gone, it had bene a skoph to all
 Hellas, and had hindered all the proceeding of
 the Gospell. But the Crede was penned with
 all circumspection: that when some Arian ob-
 jected basenes that Christ went to *αἶθερ* Grego-
 ry Nazianzen answered that thence he
 brought soules to the body: but they were
 iust soules: therefore by him *αἶθερ* is the comon
 Lodgement of all soules, vniust and iust. And
 so Eustathius Bishop of Thessalonice expoun-
 deth *ἡν ἡ δόμον αἶθερ* to be the Lot of all that
 die, admitting Homers phrase: on whom he
 commetheth how all Grekes after him speak
 in his kind. And this much for Homer: of o-
 thers the rarer may be cited: the comon are in
 all handes. Anacreon hath not much yet he
 hath in comō rate: *ἀναστρέφω γαῖμα πέρλαρον δεδοικώς*
δίδω γὰρ δεινὸς μύχῳ. Simonides the wittiest despising lifes short-
 nes & vanity telleth amonge other sundry va-
 nities what riddance war maketh, *τὰς δ' ἄρ' εἰ δέδ-*
μυκτοὺς πέμπει μελαίνης αἰδης ὑπὸ χθονός. And as in Me-
 lanippide Godis *τὰ αἶζωα ψυχὰς μεδίων*, the Bishop
 of the immortal soul: so Hyb. of the soul sayth

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For Lone of painful vertu Achilles & Ajax
 went to Hell. Little of Sapho & Ibycus, as of
 the Last cited, came to our age: a few Lines
 yet both make *ἄδω* theyr end: both worst &
 lest fearing punishment. Tragicques are infi-
 nite in this: & Euripides beginneth here: defi-
 ning *ἄδω*, in his very first wordes:

*Ἡκιστα κρῶν καὶ θμῶνας ἔσονται πόλεις
 κτεῖν, ὡς ἄδης ἔωρ' ἐς ὅκειται θεῶν.*

And Lycophron that of purpose studied for
 hard Language, yet herein he could fay no-
 ne, but must take for the world to come, the
 comon: & in one tragœdi ten times runneth
 on Hades now *πρὸς πάσας ἄδης πανδοκεῖς ἀρχαί*
 For Athenians comonly, theyr Epigrāme of
 4000 slain wil serue, for Iſe⁹, Æsch. Dem. &c.
Ἄδω ἔσαν βεβῆν. They made Hel theyr co-
 mon game. By Hippocrat. Cous *ἐν αἰδῷ πάντες*
 And for the Septuagintaes age Menander tel-
 leth now Greke went then: who thus spea-
 keth of the dead to comfort one murninge.

Δοκίμ' ἢ ἄδω σῶν ἢ φρενί' ἐν γόων. And for *ἄδω*
 & *ἄδης* in one sense Plutarch fitly ioyneth
 Æschylus with an other. Æschylus sayth:

ὅστις μίγξιν ἵαμα τῶν πολλῶν κακῶν.

which is the best medicine of all evils.

Ὁ Ἰάσας παλαιὸς ἰατρός μόλοις·

ἄλλων δὲ ἔχων βοηθὸν ὁ τρίτος οὐκ αἶσ.

that is,

For Hel is the only haven of the earth.

For further auctours extant in Plutarches time all of one mynde, Plutarch conforting his friend vpon a Godly sonnes death, that he was in Hell, & therfore in good case, & citing Pindarus Plato, & others many, and as to one of his mynd, for the terme Hades he may be as an whole Library. And for plaine sayinges that they meant ioyes of high degree to be in death Pythagoraes Golden verses conclude that: *Ἡ δὲ σωτηρία σώμ' ἐς αἰθέρ' ἐλθ' ἄγερον ἔλθης*

And the same was their General opinion, & not proper to the Samian Philosopher our old Catabrigiã. Sophocles who sayth in *diavle*

He is better at ease that is in Hell, then sick past help.

64

The same Elfwet telleth that they be *beasts* that are dead. And so spake Latines. Scipio went by Tully, as all, to Inferos: yet had his place in Heauen. Leonidas in Herodotus harting 300. against Xerxes Army, told that they should sup *ἐν ᾗδης*, apud Inferos by Tully. The argument aymed at a better case. Now how did the heathen terme the place of Torment? For that Plutarch citeth Plato: & He, Homer. *τάρταρος* is the layle. Homer is wonderfull herein: & teacheth that our old father Iapetus very carefully deliuered to his posterity the true religion, of the creation and of Angels fall & *κρυπτήν* Sin deceauing Man. And it is no Lesse marueyle that the Holy Ghost by S. Peter calleth Homers wordes from the fable vnto Iapheths trueth. Thus Iuppiter threateneth his Angels disobeying, to cast ech into *τάρταρον ζοφώδη*, by the commentary & prose terme, Black Tartarus,

*Ἡ μιν ἐλὼν ῥίψω εἰς τάρταρον ἡεροσίδεια.
 Τῇ λευκῇ ἢ χύβητι βαλὼν ὑπὸ χθονὸς ἐστὶ βέρεθρον.
 Ἐνθα σιδήρεαι πύλαι, καὶ χαλκὸς ἐξός,
 Τόσσον ἔνερθ' αἰδέω, ὅσον κρυπτός ἐστι διπὸ γαίης.
 I will the disobedient into black Tartarus Cast*

whether ther is a black Dungeon vnter the earth.

whether be steat gases: and a floore of Brasse.

As far beneath αἰδης Hades as beauen is from the earth.

So the Prison is Tartarus: The rest of all escaping prison is αἰδης. Moreouer Σειρὰ the Chain that can hold all nature fast, is in Homer, in the same spech. When S. Peter telleth how God condemned the Angels ουρανὸς ἰσθμὸς μετὰ-
μετα, he taketh all the wordes from Homer & his prose commentary, calling the fable to an old trueth. And seing the highest so cometh downe to the capacity of Grekes drawing them euen by theyr fables phrases vnto the trueth: we may be sure he wold neuer thrust into the Crede, a spech against theyr vniuersal iudgement. None may say that the H. Gh. knew not Homers phrase: & reason telleth that profitably his place is touched, & nothing falleth out by chaunce. Therefore S. Peter was directed by Gods wisdome to temper his style to the heathen capacities euen in theyr fable: as, ψαύει ἐν τῇ ἀληθείᾳ ἢ τὸ μυ-
σθῆναι, in Plutarch: Fables touch the trueth. So for ΚΥΒΗ ἄτη, Syn: she is πρίσκα Διὸς θυγάτηρ Ἀτὴ ἡ
καὶ τὸ ἀπῆται, ΚΥΒΗ: f

61
Sin, the Eldest Daughter of the Spirit, maketh all men sin.
And in this spech Agamemnon confessing his
sin to Achilles, sayth that not he but sin
wrought Achilles iniury. In Lydia the Poët Le-
ned Ebrewish Grek: & much matter harping
vpon truth. The heathen wold sone be Lene
that it passeth mans capacity to know what
soules be tormented: but that God kepeth the
in Chaynes of Darknes by his power, they
owne spech wold sone make them vnderstand
that. The Rabbines from the creation-story
speches before all ornamētes came to be ma-
de, when yet Darkenes was vpon the depe,
call the Place of Torment *הור* *āGhoror*. The
graue is also called by that, once in Paule. But
in spech of the damned & of soules, in signifi-
eth the place of torment. As in Zohar. Gen. 1.
v. 2. the Iewes so spake, the Deuels vsed the sa-
me terme Luc. 8. 31. who desired the Lord that
he wold not commaunde them to goe into
the pit, *אֵלֶּיךָ אֲדֹנָיִם הָאֵלֶּיךָ אֲדֹנָיִם* by the Syriac fo-
llowing the Rabbisq; terme. And in Papistry
drawing to the Lake burning with fier and
Brimston, as Dauid Ps. 11. clossly noted from
Gen. 19. Eternal destruction, the *קֵץ* *Qetz*

is a spech allowed by God from the co-
mon maner. Wher this abysson or deepe Pit
lyeth, (that they Lie in a deepe dark fiery dun-
geon, & yet are fene of the holy) wisdom for-
biddeth to serch. The Jewes from Eysa's Last
verse, place it in the high, in Cether Malcuth,
Page 11. with astonishment at God counsell,
that Joy & Torment should be so nere in Pla-
ce. The phrases of Abrahams bosome & the
Epicures flames are in the same honour: Luk.
16. And so in Ap. 14. All that haue the mark of
the beast that pretendeth the hornes & aucto-
rity of Christ they shalbe tormented in fier &
Brimston before the Holy Angels & the Lab.
Now whoso euer will burne in defence of this
posicion: The humane soule of Christ went
to Gehenna, hetherin hath the mark of Papi-
stry: therefore, yf he burne for Gehenna he
shall burne in Gehenna, and before the thro-
ne of the Lamb for euer & euer. Wher tor-
ment shalbe, I determe not, nor your G. I
now. And that is no pert of our differēce. But I
now dispute only of the spech. Your G. seeth
now God speaketh, as Grekes & Ebrew scho-
lemen, that no λογισμός could euer haue takē

place yf none might deale with ruling for di-
uinity but such as had spent theyr age in the
tongues of both testaments: whose paynes
whe bare Latin can perswade Princes & coun-
sellors that they be but fantasies, & curious
quirkes, it is no marueyle yf such turne au-
tority against the sayth vndertaken to be
defended. And now I will make an End. I
haue shewed how for your G. good, that you
should not burne for Gehenna, lest you bur-
ne in Gehenna, I handled this cause: being
certified that your tongue, which could say,
(as you know how I accused you to the LL.)
that yf I were so highly preferred as you, all
the Kinges in Christendome could not rule
me, this tongue wold embreath matter into
the Queares that the LL. prometh to stay me
from going to the King of Scotland should
be no better then yf it had bene written in
the water. This I did know full well: & was
nothing amazed at your most monstrous in-
juries. Such good experience I had of your
G. I defended your opinion for the cōtenty
of Daniels 490. yerres, the comon opinions
which you daily allow in your Bibles. The
matter

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was most needful to be taught euery
Child. And your auctority was a defendour
of the trueth, though your Larning saw no-
thing what you defended. D. R. & I chose
you ympier: I shewed you argumentes wher-
upon a Child wold determin aright M. Mul-
caster, the best Larned in the world in his ow-
ne conceit, reasonably in heathen Grekes in
dede, he instructed you, & returneth after
ix. moneths a full discours of your determi-
nation: And most high speches in commen-
datiō of my poor self. two good scholers moe
from your g. told that you had determined.
Yet you could condemne your self, the Q.
and all the realme to work the hinderance of
my employment. M. kuph skophing me,
you, the Q. and him self yf he be of any reli-
gion, the Merchant told certen Merchantes
how your G. wrote to D. R. that you wold
tell my narrand to the Q. that you were not
of my mynd: & that I did belye you. All this
was told me, my L. yet to doe you good, &
to kepe your G. from Thopheth, (Es. 30. which
spech spokē of wicked perishing douotels for
euer, the Rabbines Larnedly turne to Eternal

flames name; though outward destruction
was only then in the prophets argument
kepe your G. from Thopheth, from Gehenna,
from the Keyes ~~in a Gar~~, to doe you good
after M. kuph playd the koph with you & the
Q. to condemne the allowed religion true,
40. y. current now, in the Geneva Bible, &
thence drawen to your Bible which the Q. y
seth in her Chappel, I yndertook in London
the opening of the Q. religion for our L. sou
les going downe to Hell, by heathen phrased
to the world of soules, by Ebrew scholes, to
paradise by theyr distinct spech, vp to heauen.
Nostri sic rure loquuntur. Yet you in spech
to the old Lord treasorer made this a bar, to
hinder the high counsel of the realme to cau
se any one farthing of recompence for clea
ring Daniel for both his tongues, & for hea
then commenting on him whom they neuer
saw, to make the hardest book in the world as
clear as any in the world. Word was set me to
be myne owne chooser: I Leaued the Choise to
the Q. she by your grace choiceth me neuer a
peny: & aduentureth her Eternal state on this
that she who gaue ful many, an hundred
thou

thousad poudes for court seruice that required
no great art, ought not to giue one farthing
to him that shewed in few shetes the whole
frame of Scripture, with heathen & twelue
the hardest kind of studies: & again particu-
larly opened Daniel, shewed, for his tongues
cast Dialectes the hardest & for his Prophecies
heathen plainly recording most propre e-
uents of his wordes. When I pleaded with
my old L. treasurer, why the LL. wold stay me
fro Going to the King of Scotland & not per-
forme promises at home: he sent answear,
that he was sorry: & sayd that your G. hindered:
for that I wrote that you had determined, as I
taught, that the time whē Christ should die &
end Moschs policy was certē in Daniel in wor-
des past reply, That is because I defended the
Q. religio, & wordes sold to the People in co-
pies infinite & dayly open in the Church, the
most reuerend father the Archb. of Canter-
bury for defendinge the Q. M. & his G. hinde-
reth all te temporall Lordes to procure any
farthing recompence to one to whom they
sent word, that they held him inferiour in Di-
uinity to none, vpon expounding Daniel to

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theyr contentment. And who wold ever be-
leue that an Archb. should euer be caught in
such dealinges known ouer an whole king-
dome: that you can deny not one whit of all
this. M. Liuely now confuteth me: As one
Ieninges of Vhissing a bad Linguist bragged.
Whom I am sure your self will condemne of
extreme badnes for a Doeg: & a slanderer
moit impudent. To spare him I will write
what I blame in his dealinges, that you may
reproue him openly: that I nede not to worke
him Eternal disgrace. And for M. Liuely,
determin now whether he confuteth the Q.
& you, or me. By the G. of God he shall find
my pen the tongue of alswift writer, yf he
medle with me in any mayn poinct wher the
Q. & yee most RR. FF. be disceauored from
my opinion. But no wit will suffre me any
more to defend your G. who are conuicted
past all Denial, to turne against your self to
doe me mischief. Yet, though such dealinges
were foretold, after M. samferd told me that
you told him you wold burne in this opini-
on that Christ descended to Gehenna, I en-
deuered to saue our Archb. from drawing the
Real.

kealine after him to ~~turne~~ ^{turne} ~~the~~ ^{the} ~~down~~ ^{down}: though I
knew how:

Quicumque quis seruat idem facit occidenti. Yet

the best counsell is still to defend the church

Now your G. turneth the Q. auctority against
her owne oth: in the most sauage sort that e-
uer I heard off. What man of comon mo-
desty wold stir against a scholer bidden to
chose his owne preferment, before his full
answer, when he demaunded ether Leau
to Leau the Q. or employment? Leau was
denyed. Employment was Promised. When
of a Dilemma a Trilemma is made, the maker
vseth not reason. I am sure you neuer read of
such monstrous dealinges. And in all this
when I charged your G. in a priuate Letter
that you manifoldly turned the Q. auctori-
ty to Atheisme: and Left it vnto your choi-
se whether you wold rest or stir: you sent
me word that you wold doe any thing for
me, yf I wold but acknowledge those that
wold be my frindes. And will you rush to Ge-
henne becaus I will not relye vpon you: and
will you vse the Q. auctority for Atheisme

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to force me to relye vpon you? B. Elmet told
you that some thought your Title & reueren-
ces might be vsed to singular good vse for the
Church: without auctority of ambition to be
relyed vpon. I could haue Lived nexr you all
my life: & neuer begin iniury: yelding honour
in reuerence, that you could haue no cause to
complain. The meanest should neuer haue
sayd, that in stede of Larning I pressed him
with auctority: for a square cap to a round
head: or for not wearing white Linnen afore
God & his Angels wher black cloth by custo-
me is more sage: nor for not crossing in Bap-
tisme: most heauenly in playnness fort. D. A-
braham Rubens case telleth that the Church
nedeth great reuenues: as now to put furth in
Ebrew an Abridgemēt of all the Bible: which
thing the B. of London might haue done, but
for you, bent I can not tell how. Who but you
would haue resisted the LL. promes vpon a po-
inct of no sence: that I sought not to you? I
sought to none of them all. All sauing you
shewed them selues singular honorably affe-
cted. Yet your G. durst resist the decree of the
Sanedrīn, as not knowing Deut. 17. And you
resist

in the stragest sort that euer I heard of
one to counterfait his name, as to catch
a squire, then to rush into other mens howses:
open a costable & a pursuuant, & to offer for-
giues to tell wher I was: and all this to co-
me to kepe your cold Empedoclean G. from
leapping into burning Aetna. How did you
make Rich Codder Maistres Hiddes mā: to make
the Q. authority as a dotage? You cite him be-
fore the high commissioners: & when he appe-
areth you haue nothing to say to him. Then at
your hall fier he sayth: My Lords Gr. should
be ashamed to misuse M. Br. thus: he is better
kenned then he. Thus it pleased the poor ser-
uing man to speak. He heard a D. in my Lady
of warwicks chamber report D. R. Censure
thus: Ther is so much in N. as can be in a man.
That made him so spake. I report not this as
glad that men so speak of me. For as none of
your howse cā afford me a good word, & your
self excede against me euē to the Q. in badnes
of Language, geuing them a patron and M.
Hurten your Can. Tall man wondred what
one will. And meant to haue my commenta-
tiones vpon Daniel, seing they cōteyned no-

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TO ALL THE LERNED
nobility of England.

His Contention (R. H.) Which I haue with the Metropolitan toucheth all the realme: as the Crede is vsed in all houses: wherein I Labour to shew the right meaning: of our Lordes soule passing hence. As my paynes all that I haue bestowed in England bene recompensed With extremity of badnes, by the Archb. his selfe: so I looke that this paynes shall find no better interteynment. from your honours & the plain harted I Look for approbation. I beleeue that I haue handled the matter more clearly then any who before me wrote of it. All may well here considera Question in Aggei, Whether it be better to let a thing be corrupted, or to pollute it selfe: & Whether a heresy in the Crede be tolerable for the goodnes of the rest, or rather corrupteth the dignity of the Whole: as one dead flie marreth an whole boxe of precious ointement. How far the Metropolitanes dealing with bene from Lerninge, faith & comon humanity that will appeare in my Epistle to him selfe: and to What pas he hath brought the Q. honour: & how he began this coyle to defeat my recompence for commendations vpon Daniel, that vvilbe made knowven by some of your honours to the rest, vvithout my declaration. I seeke no further reuenge but that I may haue the Q. quiet Leauē to forsake her kingdome: to take her selfe amonge strangers for passage of my yeres scvv & sorovvfull that yet to come: vvwhich I hope shalbe more to myne ovvne comfort, then tho vvwhich I haue spent vnder the Q. of vvhom I had great promises tvennynges together: to hinder me from vsing other kingdomes benefite: But the strangest recompence, vvhen I vvvas bid be myne ovvne choiser, & referred the choise again to her highnes, that euer hath bene heard off. I vvwill make no pleading: but refer all to him vvhom she took to vvitness as she looked to be saued, that she vvould bestovv all the commodities of Diuinity in best desert. She relied vpon the Metropolitan: but regardeth not how God vvwill regard such a post. How I accuse him yet may rede: & more for hindering the good of the Bible according to the tenour she vvved to your Honors. Therin he may sone vvvin a vvictory. Seing the matter is of so great difficulty that it requireth as great study, as any hath vvndertaken in 1000 yeres for the text of both testaments, & besides the help of all the Larned of a kingdome: all being directed to groundes manifest, here the Metropolitan may sone hinder: but I am as frayd vvwhile the nation bea-

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with doubt to be feared the Like offer vwill not be again. His G. vwill
find many in the world that wilfully defend the ~~the~~ *the* ~~the~~ *the* of the
text. While some of his aduanced teach that the text is corrupted, the
Popes iure of the other part of the Dilemma: That the Church nor the
word must rule. A sensible reason of 843 Margent readings had bene
worth thanks: how they note exactnes not corruptiones. So the shew
ing how this: Adam Liued 230 & begote Seth: Wherin Moses omitteth
100. y. this note being admitted, disanulleth all Moses auctorisy 36. cen-
tal hundrethes. And any one marreth all: this also had bene worth than-
kes. His G. neuer read 120 that yelded a plain reason vvhence that dis-
senſe from the Ebrevv sprang: Whence Græcia, Æthiopia, Arabia, Mo-
scovia vtterly deſpiſe the Ebrevv text: & ſome Papiſtes too. Alſo our Bi-
ſhops miſſing for 670000; yerē 215. make Moſes Mother 257. yerē old at
the Leaſt vwhen ſhe bare him: & infinitely corrupt all the Bible. This
ſhould be amended & not concealed. Theſe amendementes & other
rare pointes deſerued ſome thanks. But I commend them to your
honourſ care. My poore good vwill vvas ready: to haue vvrought ſo much that
the Bibles in Engliſh ſhould haue bene the glory of all Diuinity of the
vveſt. Now I deme I ſhall neuer deale that vvay: but for ſome ſmall par-
cell as time fleeth and cannot be reuoked. Your honoures & the vvhole na-
tion I commend to God: nor minding ever to medle vvher ſtrength
of the preſent religion is an haynous Crime, & ſauing from Gehenna,
perſecuted as an hereſy. As your honoures vvill be ſory that this hath fallen
out: ſo in the next Parliement yee may take ordre: that no Biſhop ſhall
have auctority but for receauing of his reuēues: vnleſ he can rede & trans-
late Both Teſtamentes. How great hinderance his G. hath vvrought
it vvould make any hart ſick to beſhink: and it is better to be buried then to
be told. Leſt further harme procede from ſuch: I vvish preuention
for the nationes good: though I Look for
Little to my ſelf.

*Your honour most willing to have bene
employd for the Churches good:*

HUGH BROUGHTON.

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